Undenominational Missionary Studies

for the

Sunday School

SECOND SERIES

MISSIONARY HEROES TO THE INDIANS

MISSIONARY HEROES TO THE AFRICANS

Senior Grade

G. H. Trull

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UNDENOMINATIONAL
MISSIONARY STUDIES
FOR THE
SUNDAY SCHOOL

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THEOLOGICAL SEMINARY

Second Series

MISSIONARY HEROES TO THE INDIANS

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Senior Grade

EDITED BY

GEORGE HARVEY TRULL

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New York City

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Introductory Notes

THE fourfold purpose of the Sunday-school is Instruction, Salvation, Edification and Training for Service. In none of these respects can the Sunday-school discharge its full duty, unless it gives to its members an intelligent, comprehensive knowledge of the missionary movements of the whole world: "No information—no inspiration." The greatest need to-day in Sunday-school work is this very thing, and these Studies will help to solve the problem. To see the world through the eyes of Jesus Christ will put life into any Church or Sunday-school or individual. Some way must be found in all of our Sunday-schools to lay the foundation for missionary studies. We are rejoiced that there is more interest in this matter to-day than ever in the past, and upon its proper solution depends the success of the Church of God at home and abroad. These Studies are admirably adapted to the purpose for which they are intended, and should be welcomed heartily by all Pastors, Superintendents and Sunday-school Workers everywhere.

MARION LAWRANCE,
General Secretary
International Sunday School Association.

NEXT to the conversion of scholars in our Sunday-schools lies their development in Christian service. In this line there is no instruction more important than that of the privilege and duty of sending the "Glad Tidings" around the world. Of course this means missionary work.

The following Studies have been carefully prepared with a view of imparting intelligence and enthusiasm to Sunday-school scholars in the carrying on of aggressive missionary

enterprise. They are to be highly commended to all those teachers who truly pray "Thy kingdom come." Prayer and practice should coincide, and these Studies are intended to give practical outcome to the prayer which we all so often offer.

I can truly say that the work done by the Rev. G. H. Trull is of a very high order. The themes are interestingly put, and the questions admirably adapted to guide both teacher and scholar in the study of this most important topic. Nothing but good can result from the use of these Studies as supplementary work in our Sunday-schools.

A. F. SCHAUFFLER,
Secretary International Lesson Committee.

LAST year the first series of Home Mission Studies for the Sunday-school was issued by the Home and Foreign Boards of Missions. The sale of the books was of such a kind that we rejoice that a second series has been prepared for the second year. We are greatly encouraged to believe that Sunday-schools are more and more to give a larger place to the study of world-wide missions. Good ammunition has been provided in these Studies, and classes will do well to follow the leadings as they are taken into the destitute and waste places of this country and throughout the world.

JOHN WILLIS BAER,
Former Secretary Board of Home Missions.

"SEE that stately tree on the beach, standing alone in all its grandeur?" said the Captain of the good ship "Sekondi" as she ploughed through the quiet waters of the South Atlantic, off the coast of Angola. "It was at that point," he continued, "that David Livingstone stood after his long journey across the Dark Continent, and looked out westward on the broad expanse of waters."

I know not by whom this tree was planted or how much truth there is in the story. One thing, however, is certain. The name of Livingstone is still potent everywhere in Africa.

When the great French missionary, François Coillard, came to the confluence of the Chobe and Zambesi rivers, he found that the principal ford was guarded by three Barotsi chiefs. No one could cross the ferry without their permission. As soon, however, as he made known that he was a missionary and a friend of Livingstone, all difficulty was removed. Coillard writes that "Livingstone has left the name of missionary in such high honor, that my character as such was a sufficient passport.....In Europe people admired the intrepid traveler, but one must come here where he has lived to admire the *man.* If some travelers have engraved their names on the rocks and tree trunks, he has engraved his in the very hearts of the heathen population of Central Africa."

But the influence of Livingstone extends far beyond the Continent of Africa. The young men and women of the past generation were fired with the story of Henry M. Stanley's long journey in search of the great missionary in the heart of Africa. A quarter of a century ago, it was an inspiration to many of us who have now reached mid-life to read the narrative of the fearless Stanley, and note the wondrous power which this man of God exercised upon him as they two talked over the woes of Africa. Livingstone did not preach to Stanley. No church service was held, no direct appeal made, but the steady and silent influence of a life of such heroic mold left its indelible impress upon the mind and heart and soul of the adventurous newspaper correspondent.

In the rooms of the Society for the Propagation of the Gospel in London is a huge log, brought by one of their representatives from Chitambo, near Lake Bangweolo, Central Africa. This log is a part of the mvula tree under which the faithful servants of Livingstone buried his heart, while they carried his mortal body to the coast, whence it was sent to England and buried in Westminster Abbey. Only a portion of a tree, but how sacred to thousands of students of Missions, because underneath its shade lay the heart of Africa's great deliverer!

No higher ideal could be kept before the scholars of our Sunday-schools to-day than the lives of Livingstone and

Moffat, Mackay and Crowther and the other illustrious names in Africa's Missionary Hall of Fame. The aim of this little text-book is to present in a simple way the story of these masterful lives consecrated to the service of Christ in Darkest Africa.

The limited time at the disposal of the Sunday-school teacher easily furnishes an excuse to neglect mission study. It is the testimony, however, of all who have made use of such Studies, that the blessing which comes more than repays the extra effort put forth to implant in the heart of the scholar even a faint idea of the royal character of the men of God who devoted their lives to the evangelization of the Dark Continent.

The time is not far distant when a complete set of mission text-books for the Sunday-school will be the necessary equipment of every well-ordered School. We trust that this little volume of Mr. Trull's is the forerunner of a long series which will open to the youth of the Church the storied treasures of missionary literature and life.

A. W. HALSEY,
Secretary Board of Foreign Missions.

Preface

WITH a firm belief that the Sunday-school is the place for systematic and thorough missionary instruction, the Missionary Committee of the Fifth Avenue Presbyterian Church, New York, for the third successive year, has prepared a series of Mission Studies for use in its own School. As the first series, issued about a year ago, received a wider circulation through its publication, the following Studies, for use during the current year, are put in this text-book form, with the hope that they may be of service to other Schools who desire to give Missions a place in the Sunday-school curriculum. They are issued in two grades, this book for Seniors and another for Juniors and Intermediates, both covering the same general topics, so that the two books can be used jointly at the same time in the different grades of the School. Both Home and Foreign Missions are treated, as the one is incomplete without the other.

The Studies are meant to be used as *Supplemental Work*, and *should not take the place of the regular Bible lesson of the day.* Fifteen minutes should be devoted to them in the class, a copy of the book being *in the hands of each scholar* during the preceding week, for home preparation. This is essential if good results are to be obtained, and the price of the book has been made so low that this is possible. By following some of the suggested reading noted at the close of the several Studies, the teachers will be enabled to make the missionary period bright, crisp and attractive.

The Studies can be used on consecutive Sundays or once a month, as is deemed best by each School. If monthly, it is suggested that the closing exercises of the School should be devoted to the missionary topic of the day, thus deepening still more the impressions made in the classes. Especial

attention is called to the fact that these Studies are *not denominational in any sense,* hence they are adapted for use in any School.

With the prayer that they may arouse and quicken an interest in the great cause of Missions, they are herewith sent forth.

MAY L. MOOREHEAD,
RUTH G. WINANT,
MARIE H. WINKHAUS,
GEORGE H. TRULL, *Supt.*
Missionary Committee

NEW YORK, February 1, 1906.

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STUDY I.

John Eliot

1604–1690

Missionary Heroes to the Indians

"Prayer and pains through faith in Jesus Christ will do anything."—From Eliot's Indian Grammar.

England in the Seventeenth Century.

In the year 1604 there was born, in a small village twenty-five miles north of London, a boy who was destined to become the representative missionary of the seventeenth century. He was to become the apostle to the North American Indians. He was born at a time when in England there was little or no interest in the subject of Missions. It was the year after the great Queen Elizabeth had died, and Protestantism was not a century old. The Reformers had been bitterly persecuted by the Catholics, especially in the reign of Bloody Mary. But the Protestant Episcopal Church of England in its treatment of the Dissenters was, if less bitter in its form of persecution than the Catholics, yet none the less determined to oppress all who would not conform to the established Church. The choice of Non-Conformists lay between leaving the country or being whipped, branded, pil-

loried, or having the nostrils slit and ears mutilated. The natural result was that hundreds emigrated to America. God used this persecution to send many of England's best sons to the New World, and thus North America, instead of becoming a Spanish or French territory, was saved for Protestantism by Pilgrims and Puritans. It was in such a time that Eliot grew up.

Early Life and Conversion.

Little is known of his early history. His parents were godly people and were careful to surround their son with helpful Christian influences. He was a hard student, and at the age of eighteen graduated from Cambridge University. He had a special fondness for language study, and this was of great value to him later in his learning the Indian tongue after he had gone to America. After his graduation he was a teacher in the school of Thomas Hooker, who later in America became so well known.

There is no record of the time of Eliot's conversion, but it was in the home of Thomas Hooker that his spiritual life was deepened, and that he determined to give himself to the ministry.

Reaches America.

It was in 1631 that he reached Boston, just eleven years after the Pilgrims had landed on Plymouth Rock. He was then twenty-seven years old, and full of zeal and vigor. After filling the pulpit of the Boston Church for a year during the absence of the pastor in England, Eliot removed a few miles away to Roxbury, which was to be the scene of his lifelong

labors. He was pastor of the Roxbury Church for fifty-nine years, until his death. It must be remembered that all of his missionary work among the Indians was carried on in connection with his pastorate, and his labors for the Red Men have gained him the title of the "Apostle to the Indians." It is for his work among *them* rather than for anything else that his name is memorable, although he exercised a wide influence in all the affairs of the Colony.

Labors Among the Indians.

Shortly after the Pilgrims landed, some efforts had been made to reach the Indians with the gospel, but little had been accomplished. With ten or twelve thousand of them in the Colony, Eliot came into more or less close contact with many, and was deeply impressed with a sense of their spiritual needs. When the General Court of Massachusetts in 1646 passed an order to send the gospel to the Indians, this impression of Eliot's was deepened, and he resolved to aid in the work himself. It was a duty resting upon him not only as a Christian minister, but also as a settler under the charter which enjoined this very thing. On the seal of the Massachusetts Colony was the picture of an Indian saying: "Come over and help us."

Though pressed with many pastoral duties, Eliot determined to devote all the time possible to the Indians. For quite a while he had been studying their language, bringing into his own home one of the Red Men, through whose help he made rapid progress.

Without grammar or dictionary, he learned the

Indians' language by noting carefully the spoken words, and truly as any explorer did he open up to these Red Men of the forest communication with the outside world.

Translations.

He first translated the Ten Commandments, Lord's Prayer and some Scripture passages, and later brought his energies to the translation of the whole Bible into the Indian tongue. The New Testament was completed in 1661, just fifty years after the publication of our authorized King James version. In 1663 the Old Testament was finished. Few persons to-day realize what a tremendous task this was. Says Dr. Thompson: "Here is John Eliot, amidst primeval forests and all the privations and solitude of early Colonial life, with parochial labors quite sufficient, slightly cheered by social aid, mastering the language of a barbarous people that did not possess a vestige of literature, even to the amount of an uncouth song. Into that vehicle, not so much of thought as of savage wants, he transfuses the wealth of God's Word . . . Rare perseverance did Eliot exhibit. During the first thousand years of our era the Bible was translated into only ten different languages, the rate being one for every century. Yet none of them furnishes probably so much to admire in the faith and industry of one man triumphing over difficulties." "Eliot's translation was indeed the first instance in which the entire Bible was ever given to a barbarous people as a means of their conversion. Columbus made known to the *Old* World the greatest of geographical discoveries; to the *New* World, Eliot gave the greatest

of treasures possessed by the Old." It is a noteworthy fact that *the very first Bible ever printed in America* was this translation of Eliot's, and that it was in the native Indian tongue. There is probably no person living to-day who can read this Bible, the language in which it is written no longer being spoken by any tribe of Indians.

Religion of the Indians.

Let us pause to inquire what were some of the religious beliefs held by the Indians of Eliot's day. They believed in the Great Spirit as the supreme being who dwelt far off in the heavens toward the setting sun, and recognized also an opposing evil power. They believed, too, in the existence of many lesser spirits. Everything in nature had its spirit. There was the spirit in the storm, in the lake, in the river, in the trees, etc. If any strange occurrence took place, it was regarded as the work of a spirit. They believed, too, in life after death, and that one's condition there of happiness or unhappiness depended on the manner of life while here on earth. The Dakotas think that the road to the "happy hunting grounds" is over a rock with an edge as sharp as a knife, on which only the good can keep their footing. The wicked fall off and descend to the region of the Evil Spirit.

Prayer and fasting are also observed among the Dakotas. On his eighth birthday, every boy must go out on a hilltop alone and spend the day fasting and in communion with the Great Spirit. At intervals he will exclaim, "O Wakondab, have pity on me

and make me a great man!" At the age of sixteen this period of fasting and meditation lasts for two days, and at eighteen years for four days.

The Indians also have their days of Thanksgiving and of special sacrifices. The following story is told of an old Indian Chief who had recovered from a long illness. Coming out of his wigwam and building a fire before his door, he put upon it his single leaf of tobacco. Then he bowed his head and prayed thus: "O Great Spirit, this is my last leaf of tobacco, and I know not where I shall get another. Thou knowest how fond I am of tobacco, but I freely give this last leaf to thee, and I thank thee for restoring me to health once more."

It was in the same year that the order had gone forth from the Colonial Council regarding the giving of the gospel to the Indians (1646) that Eliot preached to them his first sermon. It is memorable because it was the first sermon delivered in the native tongue on North American soil by a Protestant minister. The service was held on October 28, 1646, in the wigwam of Waban, one of the Chiefs. The text was Ezekiel 37: 9, 10, and the sermon lasted for an hour and a quarter, but held the interest of the audience to the end. Then the Indians asked many questions. Here are some of them:

How they might be brought to know Jesus Christ?

Whether God could understand prayers in the Indian language?

Whether there was ever a time when the English were as ignorant of divine things as themselves?

How came the world so full of people if they were all once drowned in the Flood?

Community Life.

Eliot was anxious not only that the Indians should receive spiritual instruction, but that they might adopt the modes of civilized life and dwell in a community of their own. The laws of this community were to be framed on a Scriptural basis. A grant of land was obtained, and the name chosen for the settlement was Nonantum, which means "rejoicing." The Indians laid off their town and built their own homes. They raised produce for market which they sold to the white men, and thus was established the first settlement of "Praying Indians," as these converts to Christianity were called.

Eliot labored with untiring zeal and great patience, ever seeking to improve the moral and social condition of the Red Men. He laid the matter of ministering to them upon the hearts and consciences of his fellow-ministers in other parishes also, with the result that additional bands of Praying Indians were formed, and communities were established at Neponset, Concord, Natick, Martha's Vineyard and elsewhere.

Opposition.

As time went on Eliot met with much opposition in his missionary labors, both from disaffected Indians and unsympathetic whites. The Sachems or Chiefs and the pow-wows were jealous of the growing influence of Christianity, and felt that as its power grew their own correspondingly weakened. "Neither in the splendid palace nor in the cabins of the forest is man willing to resign arbitrary power so long as he can hold it. The Sachems

could not look with complacency or indifference on the inroads of a religion, the effect of which was to bring their authority within some just limits and under some reasonable principles." The pow-wows, too, felt a grievance when the Christian Indians no longer would believe in their supposed supernatural power nor be in servile dread of them. Neither Sachem nor pow-wow was willing to give up his authority over his followers without a struggle, and consequently many of the Praying Indians suffered taunts, ridicule, and even tortures and death for their new-found faith. Eliot also was threatened, but he went right on with his work, replying: "I am engaged in the work of God, and God is with me. I fear not all the Sachems in the country. I shall go on in my work, and do you touch me if you dare."

Among the whites, too, there were those who spoke disparagingly of the missionary's labors, and who circulated false reports in England that the work was of little value, and that it was merely a money-making scheme, that no Indians had been nor could be converted.

A Native Ministry.

But the facts disproved these slanders, and the work prospered. Eliot saw that one of the most effective ways of reaching the Indians would be through native teachers and evangelists. He therefore spent a good deal of time in training those who were fitted for such work, and sent them out from time to time to other tribes. Their efforts met with more or less success, and Eliot's heart was cheered by the progress that was made. While opposed by some,

as we have seen, he was, on the other hand, regarded with deep respect and real affection by many others; for even the savages could appreciate the heroic and self-denying labor of this man of God in his ministry to them.

King Philip's War.

Unhappily, Eliot's last days were saddened by the harm to his work that resulted from the outbreak of the war with Philip the Narragansett Chief. The Christian Indians, whose loyalty in most cases to the English was unquestioned, were yet treated with great injustice by the whites, and suspected of being secret allies of the hostile Indians and ready at any moment to join them openly. They suffered, too, at the hands of Philip, for he regarded them, on account of their Christianity, as favorable to the English. As the war continued and every sort of outrage was suffered by the Colonists, popular feeling against all the Indians rose to such a pitch that no distinction was made in their minds between the hostile and Christian Indians. The settlements of the latter were broken up and they suffered many hardships, never fully recovering from the losses sustained at this time.

Eliot's Abiding Work.

Some have questioned the abiding character of Eliot's work because of the scattering of many of the Indians, and their gradual dying out. But many of those to whom he ministered were brought out of darkness into light, and as a result of his missionary zeal and his writings Christians were aroused both in this country and in England. When Eliot first began

his work among the Indians in 1646, where was *not a single Protestant missionary society in all the world.* Says Dr. Thompson: "The noteworthy rise of foreign missionary zeal within the last one hundred years is an outgrowth in no small measure of what was done for the pagan people of Massachusetts by Eliot and his co-laborers and immediate successors. The American Board of Commissioners for Foreign Missions, which has sent out more than two thousand missionaries, is a century plant whose seed was dropped by the Apostle to the Indians among the hills of Natick."

Eliot's Character and Death.

As to the personal traits of this Apostle to the Red Men little need be added to what has already been stated. He was a humble follower of Christ, imbued with a passion for souls, untiring in energy and faithful until death. In all his service to the Red Men he was careful to neglect no duty to his Roxbury church. The members there were glad to share the services of their minister with the men of the forest. Eliot lived past fourscore years, and was vigorous until almost the last. He still brought forth fruit in old age, giving spiritual instruction to the Negro slaves of the Colonists who came to him in his own home. He also taught a poor blind lad. At the last public service he attended he preached on the 83d Psalm. As his end drew near, some one asked him how he felt. He replied: "Alas! I have lost everything: my understanding leaves me, my memory fails me, my utterance fails me, but I thank God my charity holds out still. I find that rather grows than fails." On the

20th day of May, 1690, aged eighty-six years, John Eliot went to his reward in Heaven.

"His youth was innocent; his riper age
Marked with some act of goodness every day;
And watched by eyes that loved him, calm and safe
Faded his last declining years away.
Cheerful he gave his being up and went
To share the holy rest that waits a life well-spent."

Questions.

1. What was the state of the church in England in the seventeenth century?
2. Trace the relation between the Protestantism of New England and persecution in England?
3. What evidence is there that the Colonists had any concern for the spiritual welfare of the Indians?
4. When did Eliot begin his labors among the Red Men, and what were some of his difficulties?
5. What was the first Bible ever printed in America? When and by whom?
6. Was there anything in common between the religious beliefs of the Indians and Christianity?
7. Why do you think Eliot chose the text that he did for his first sermon to the Indians?
8. What influence has Eliot had on present day Missions?

Books for Teachers Before Teaching this Study.

Sparks' "American Biographies"—Eliot.
Thompson's "Protestant Missions," Chap. 4.

Creegan's "Pioneer Missionaries of the Church."
"A Century of Dishonor," by H. H. Jackson.

Books for Scholars.

"Indian Boyhood," by Charles A. Eastman (Native Indian).
"Indian Story and Song," by Miss Alice Fletcher.
"The Legends of the Iroquois," by W. W. Canfield.

STUDY II.

David Brainerd

1718-1747

Missionary Heroes to the Indians

His Life Ambition—*"I long for God and a conformity to His will, in inward purity and holiness, ten thousand times more than anything else here below."*

"Oh, that I could be a flame of fire in the service of my God!"

His Dying Statement—*"I declare, now I am dying, I would not have spent my life otherwise for the whole world."*

Jonathan Edwards' Eulogy—*"In Brainerd's whole course he acted as one who had indeed sold all for Christ, had entirely devoted himself to God, had made His glory his highest end, and was fully determined to spend his whole time and strength in His service."*

The influence of a life is not confined wholly to its own generation. The good and also the evil that men do live after them. What was said of Abel is true of every other righteous man: "He being dead, yet speaketh." Of David Brainerd this is pre-eminently true. Many who have read of his zeal and consecration have themselves been led to lives of deep devotion. Brief indeed was his ministry, not quite five years from the time that he was appointed a mission-

ary to the Indians until his death, and but three years from the occasion of his ordination. But they were years filled with unceasing toil and burning zeal, so that few other missionaries, if any, since apostolic days have done so much in so short a time.

Characteristics.

Brainerd was a man whose life in the fullest sense was consecrated to God. He lived for God's glory, and the doing of the divine will was his chief and only concern. Like his great predecessor Paul, he "held not his life of any account, as dear unto himself, if so be that he might accomplish his course and the ministry which he had received from the Lord Jesus to testify the gospel of the grace of God." Brainerd's zeal for souls was so passionate that he would spend whole days and nights in fasting and prayer in the solitude of the forest, pleading with God for the conversion of the Indians, and he would brave any danger and endure any hardship if only he might tell men of the love of God and of their need of Christ. Great purity of life also marked his character. James' conception of pure and undefiled religion was exemplified in him, for he kept himself unspotted from the world.

Birth and Early Life.

David Brainerd was born in Haddam, Connecticut, April 20th, 1718. His father was a prominent man in the community, being a member of the Colonial Council. On his mother's side, he was a descendant of several Puritan ministers. When David was very young his father died, and he was but thirteen when his mother passed away. As a child he was not very

strong physically, and the exposures and hardships which he endured as a missionary undoubtedly hastened his early death. He was of a quiet, reserved disposition, and before he became a Christian he went through many spiritual struggles.

As a child he was religiously inclined, and gave a good deal of thought as he grew older to the question of his salvation. At first he had an idea that this was to be secured by winning God's favor through his own good deeds, and through good feelings, and not until he was twenty-one did he come to see that no works of righteousness of his own could save him, but Christ alone. Though leading an outwardly blameless life, when once conviction of sin came to him it was intense. He says: "I see myself infinitely vile and unworthy . . . an unfathomable abyss of desperate wickedness in myself." But he saw also the infinite love of God and Christ as his Saviour, and his soul was filled with joy unspeakable.

Preparation for the Ministry.

Even before his clear conversion, Brainerd had been looking forward to the ministry as his lifework, and as his religious life deepened this became a fixed determination. He prepared to go to Yale, and entered in 1739. It was during his Junior year that there was a great revival in the college, and Brainerd was engaged in it with others of his fellow-students. One afternoon they had been holding a little prayer service in which one of the tutors of the college, Mr. Whittelsy, had taken part. After he had left the room some one asked Brainerd his opinion of the tutor. He replied: "He has no more grace than this chair."

The remark was overheard by some one outside and repeated to the Rector of the college. For this comment made in private, Brainerd was called on to make public confession and apology. This he refused to do, and he was expelled. He felt the disgrace keenly, but no resentment towards those who exhibited so little real grace in their treatment of him. He continued his studies outside the college, and shortly afterwards began special training for the ministry. The needs of the heathen world pressed sorely upon him at this time. "Oh, that God would bring in great numbers of them to Jesus Christ! I cannot but hope that I shall see that glorious day." This hope was indeed to be realized, and he himself was to have a share in its accomplishment.

Appointment as a Missionary.

Nine years before Brainerd was born there was organized in Scotland, in 1709, the Society for the Propagation of Christian Knowledge. This was the first Protestant missionary society that ever existed in Scotland, and it was organized chiefly for the purpose of sending the gospel to the Indians of North America. Missionaries were sent to Florida, Georgia and to New England. It was about 1740 when the needs of the Indians in New York, New Jersey, Delaware and Pennsylvania were brought to the Society's attention. In response to the appeal, it was resolved to send two missionaries to them. Azariah Horton was one, and he labored in the eastern part of Long Island. David Brainerd was the other, and he received his appointment when he was twenty-four years of age.

At Kaunaumeek.

He began his missionary career at Kaunaumeek, a place about midway between Albany and Stockbridge, Massachusetts. Those were pioneer days indeed, with great hardships to be endured. Comforts were few. Brainerd built a cabin right in the depth of the forest, so as to be near the Indians, even though he thus shut himself off from all English settlements. He had to send or go fifteen miles to get all the bread he ate. Sometimes, if he secured a considerable quantity, it would be mouldy or sour before he could eat it. At other times he would have none at all for several days. But these things did not make him discontented. He was quite willing to endure hardships and trials. "I scarce think of them," he writes, "or hardly observe that I am not entertained in the most sumptuous manner," and again he said that he blessed God as much for his present circumstances as if he had been a king. Who but a man of intense zeal for the salvation of his fellow-men would have rejoiced in such conditions, making no word of complaint? Like Paul before him, Brainerd had learned in whatsoever state he was therein to be content.

Forks of the Delaware.

After a year with the Indians at Kaunaumeek, he went to labor among others at the forks of the Delaware, near the present site of Easton, Pa. He had calls from important churches at this time, and the choice lay between the congenial surroundings of cultured people and the companionship of heathen in the forest. Friends tried to persuade him to go to the former, but he chose the latter without hesitation.

God had called him to the Red Men, in all their degradation, superstition and need, and to them he would devote his life. He testified that nothing seemed to be of any considerable importance, except holiness of heart and life and the conversion of the heathen to God. That the Indians to whom he went were grossly ignorant and idolatrous and in dire need of the gospel is readily seen from his description of his contact with them. He tells how on one occasion nearly a hundred of them danced around a large fire in which the fat of ten deer was being burned. Their shouts and yells could be heard two miles away. All night long they kept it up, and towards morning feasted on the flesh of the deer they had sacrificed.

With this tribe of Indians on the Susquehanna river, Brainerd seemed to accomplish nothing. It discouraged him greatly, for he yearned that all with whom he came in contact might become Christians. He was disheartened, too, by the lives of the white settlers, many of whom gave the Indians liquor and did all that they could to hinder the missionary's work. They spoke of him as a knave and impostor whose real aim was to secure the selling of the Indians into slavery, the one thing that the freedom-loving Red Man feared above all others. Time, however, proved the falsity of these slanders.

At Crosswicks.

One other place of Brainerd's labor must be mentioned, Crosswicks, in New Jersey, not far from the present town of Cranbury. Here Brainerd labored among the Delawares. He speaks of them as indolent and slothful and without ambition. "Not one

in a thousand of them," he adds, "has the spirit of a man." To arouse ambition in such lives and to make them industrious and God-fearing was Brainerd's desire, and with many of them his efforts were successful. After many months of labor a most gracious revival broke out. After one of his sermons, there were scarcely three in forty who could refrain from tears and bitter cries.

"The power of God seemed to descend upon the assembly 'like a mighty rushing wind' and with an astonishing energy bore down all before it. I stood amazed at the influence which seemed to seize the audience almost universally," he wrote in his journal, "and could compare it to nothing more aptly than the irresistible force of a mighty torrent or swelling deluge, that with its insupportable weight and pressure bears down and sweeps before it whatever comes in its way. Almost all persons of all ages were bowed down with concern together, and scarcely one was able to withstand the shock of this surprising operation."

These marvelous results of the Spirit's work profoundly impressed Brainerd, and filled him with thanksgiving to God. They were but the answers to his prevailing prayers, and God honored His servant by permitting him to see this great revival ere his work should cease.

Closing Days.

We have said that Brainerd was not robust. The unceasing labors and many privations which he endured gradually began to tell upon his strength. Entries in his diary speak of "no appetite," "distress-

ing weakness," "extreme faintness," "full of pain," "a cold sweat all night," "violent fever."

In the fall of 1746, he decided to visit friends in New England, but it was the following spring before he finally arrived. He spent a couple of months in Boston, and so weak had he become that his friends despaired of his life. He rallied slightly and was able to reach the home of Jonathan Edwards, in Northampton, where he lingered between life and death for several weeks. He was tenderly nursed by President Edwards' daughter Jerusha to whom he was engaged to be married. These closing days were filled with thoughts of others, and in loving testimony of God's goodness to him. Quietly, on the 9th of October, 1747, David Brainerd passed from earth to the presence of his Lord. He had finished his course, and had gloriously done the work given him to do.

Questions.

1. What was Brainerd's ambition in life, and what efforts did he make to attain it?
2. Tell of his home and early life.
3. Why was he expelled from Yale College?
4. Mention some incidents in his life which prove his consecration to God.
5. What traits of his character do you consider strongest? Which most worthy of imitation?

Books for Teachers and Scholars.

"Life of David Brainerd," by Jesse Page.
Brainerd's "Memoirs," by Sherwood.
"Protestant Missions," by Thompson, Chap. 6.
"Pioneer Missionaries of the Church," by Creegan.

STUDY III.

Marcus Whitman

1802-1847

Missionary Heroes to the Indians

"Never did missionary go forth to the field of his labors animated by a nobler purpose, or devote himself to his task with more earnestness and sincerity, than this meek and Christian man."

"Emphatically, a patriot without guile, a Christian whose faith was measured by his works; who counted not his life dear unto him if he might but do good to his fellow-beings, white or red."

The Oregon Country.

Marcus Whitman's work as a patriot was so closely allied to his work as a missionary that it is impossible to get a full and clear conception of his labors in the West, without taking a short preview of the political and religious conditions of Oregon before his first journey. Oregon at the beginning of the nineteenth century was a country including within its boundaries the States now called Oregon, Washington, and Idaho, as well as the western part of Montana and the southwestern part of Wyoming. This country belonged to neither America nor Great Britain, but each one made some claims upon it. Each one also had some interests in it, as for instance their fur

trading stations. The English fur trading company was called the Hudson Bay Company, and was of great importance in the history of Oregon, as we shall see later. Oregon was inhabited by Indians, and few white people realized the value of this wonderful land. Some white people had been there, however, years before, having been sent by the Government to explore the country, and these men, with their strange clothing and their wonderful firearms, had made a deep impression on the minds of the Red Men, especially those of the Nez Percé and Flathead tribes.

But the thing that had made the deepest impression of all was the wonderful book which they possessed, which taught them how to live on this earth so as to be sure of reaching the happy hunting grounds hereafter. Surely this "Book of Heaven" was a great treasure, worth seeking and gaining possession of. In 1832, a Council fire was held, and as a result a delegation of four men was sent East to procure the coveted Book. They came to St. Louis and were gladly welcomed by the city officials who were Roman Catholics. They were honored and feasted and kindly treated, and yet the one thing that they sought was withheld. Listen to the story in the very words of one of the Indians: "My people sent me to get the white man's Book of Heaven. You took me where you allow your women to dance as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, and the Book was not there. You showed me images of the good spirits and pictures of the good land beyond, but the Book was not among them to tell us the way. I am going back the long sad trail to my people

of the dark land. You make my feet heavy with gifts and my moccasins will grow old in carrying them, yet the Book was not among them. When I tell my poor blind people after one more snow, in the big Council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to other hunting grounds. No white man will go with them, and no white man's Book to make the way plain. I have no more words." This speech, of which we have quoted only a part, was printed and circulated by one who was interested in Missions, and as a result missionaries were soon sent West to take the message of the Gospel to these seekers after the light. But the first missionaries did not approve of the region of the Nez Percés and Flatheads for a station, and once more they were passed by while the missionaries chose another location.

Whitman's Early Life.

But such earnest seeking after truth was not to be unheeded, and during these dark years God was preparing for Himself a messenger to do His work. In 1802, in the little village of Rushville, New York, Marcus Whitman was born. His boyhood was spent in a pioneer home, surrounded by no luxuries; even the comforts of life were wanting. Still, in these very privations may be seen the hand of God fitting the boy for the great work of the man, who in his later life was to endure almost unbearable hardships. Owing to the death of his father, he was obliged to help his mother from the time that he was only eight

years old. Even at this early age he was fond of adventure and exploration, but was also a careful reader and student of the Bible. At twenty-two he made public confession of his faith, having been converted some years before during a revival season. He received a good common school education, and intended to study for the ministry, but some physical ailment led him to take up the study of medicine instead. For four years he practiced in Canada, and expected to continue upon his return home. His plans, however, were changed, and he became his brother's partner in a saw mill. This, too, was evidently part of God's plan, in further preparation for a life of practical usefulness.

Starts Westward.

About this time the Rev. Samuel Parker, an earnest preacher, was roused by the story of the disappointed Red Men, and, being filled with a longing to help them, he offered his services to the Board of Home Missions, enlisted Marcus Whitman in the cause, and with him started to explore the region. After a long and wearisome journey they reached the Nez Percé and Flathead tribes, who were overjoyed to see these "men near to God," as they called the missionaries. Parker and Whitman both decided that here was a desirable place for a mission station, and in order not to lose any time, Whitman turned back to find new associates, while Parker went on. While in the East, Whitman married Miss Prentiss (1836), and soon this young bridal couple, accompanied by Mr. and Mrs. Spalding, also only recently married, started out on a double wedding journey

across the United States. They traveled with the fur trading company's caravan, taking with them a full supply of things which would be needed in a place several hundred miles from civilization—*e. g.*, material for a blacksmith's shop, plow, seeds and clothing for two years. At Council Bluffs it was necessary to leave all wagons behind, and everything had to be put on pack animals. Whitman, however, insisted on at least attempting to take with him a small light cart for his wife. His success in taking this across the Rockies was used some years later as most important evidence of the fact that the Rocky Mountains were not impassable, and that Oregon could be reached by caravans from the East. When they reached their destination they were gladly welcomed, especially by pioneers who had not seen a white woman for several years. Whitman now started a station at Waiilatpu, while Spalding went to Lapwai.

Settlement at Waiilatpu.

Let us see what Whitman's labors among the Indians included. Besides giving instruction in the Word of God, which was the first and main object of his trip to the West, he also taught them how to make and keep their homes clean and pure, how to sow and plant, and to reap their own crops and become thrifty farmers. He attended all their sick, and the children were brought into a school which was taught by Mrs. Whitman. After three years of life in the West, in 1839, Whitman had built, near the two little houses which were the beginning of the station, a house 18x62 feet, a grist mill, and two other buildings. He also had two hundred acres of land under cultivation,

and was getting good crops. As all this was done with the help of his wife alone, except for some little help of a fellow-missionary at intervals, we may imagine the wonderful energy and industry of the man. Success crowned his efforts, and those of his fellow-missionaries among the Indians. Scores of families settled near the mission stations and showed great eagerness for instruction. They learned many useful arts and how to till the ground and evinced great interest in Christianity. This was regarded with great disfavor by the Hudson Bay Company, for its policy was to keep the Indians ignorant. Sir Edward Fitzgerald, speaking of it, said: "The Hudson Bay Company has entailed misery and destruction upon thousands throughout the country, which is withering under its curse. . . . It has stopped the extension of civilization, and has excluded the light of religious truth."

Policy of the Hudson Bay Company.

Being an interested observer of political affairs, Whitman soon saw that the Hudson Bay Company was not trying merely to secure its own interests, but was also doing all it could to decrease the power of American missionaries, who at that time were all Protestants. Jesuit priests were sent among the Indians, who told them that the religion taught by Protestants was false. They did all in their power to undermine Dr. Whitman's work, and were careful to withhold all instruction and training which would lead to the Indians becoming independent of the white men. Reports were circulated in the East that Oregon could not be reached; that it was impossible

for women and children to cross the Rockies, and as a result many who would have come from the Eastern States were frightened back.

As time went on, Whitman became thoroughly convinced that the purpose of the Hudson Bay Company was to bring Oregon under the absolute control of Great Britain, which would mean, too, the dominating influence of Roman Catholicism. While on a visit to Fort Walla Walla, he heard news which stirred his patriotic soul. "There were present at a dinner officers of the fort, employees of the company, and a few Jesuit priests. During the dinner a messenger came, saying that immigrants from the Red River country had crossed the mountains, and had reached Fort Colville on the Columbia. Nearly all present received this news enthusiastically. One priest rose to his feet and shouted: 'Hurrah for Oregon! America is too late! We have got the country!' In the judgment of Dr. Whitman, the hour for action had arrived." He felt that America must be made to see the value of Oregon and that it must be saved to the Union, and that these Indians who had grown so dear to him must be given the proper teaching and training.

Whitman's Patriotic Ride.

To bring all this about some one must go to Washington to confer with the President and secure government protection for American citizens. It was a journey of four or five months, and must therefore be begun at once. Such a trip at this time of year had untold dangers, for the first snows were already falling and the trip would last through the worst part of the

winter. However, Whitman was not to be daunted. Taking one companion and a guide, he started on his trip of 3,000 miles.

"Listen, my children, and you shall hear
Of a hero's ride that saved a State.
A midnight ride? Nay, child, for a year
He rode with the message that could not wait.
Eighteen hundred and forty-two;
No railroad then had gone crashing through
To the Western coast; not a telegraph wire
Had guided there the electric fire;
But a fire burned in one strong man's breast
For a beacon-light. You shall hear the rest."

After ten days of traveling he reached Fort Hall, where he was told of a war going on between the Pawnees and the Sioux, which made the usual route impossible. But again he refused to be turned back and resolutely changed his course, turning south by way of Santa Fé, adding nearly 1,000 miles to his journey. Indians, wild beasts and snow-storms were encountered. In one of these storms the travelers lost their way, and were saved only by the instinct of one of the mules, which guided them back to camp. Another time they came to a river which was frozen a third of the way across on either side, with a rapid current 150 or 200 yards wide in the middle. But even this was not too much for Whitman, and without hesitation he plunged into the icy water and swam across, while his companions followed. After being compelled to rest for two weeks at Fort Taos, he reached Washington in March, 1843, with both hands and feet badly frozen. Disregarding his own discomfort, he immediately sought an interview with Daniel Webster, the Secretary of State. Both Web-

ster and President Tyler considered Oregon too far away for settlers to reach, and consequently of no value to the United States. But Whitman argued his case not only before them, but also before Senators and Representatives, saying he had crossed the Rockies four times, had taken a wagon across seven years before, and intended taking a large company to Oregon in the spring. He also told of the excellent soil and healthful climate. Finally the President gave his decision: Whitman's missionary character was sufficient proof of his honesty and sincerity; therefore, if he could establish a wagon road across the Rockies, President Tyler would use his influence to hold Oregon for the United States. Whitman felt sure that with God's help he would succeed. In May he started for the West once more, taking with him nearly 1,000 persons, 120 wagons, about 700 oxen and nearly 800 loose cattle. Many of these people had been planning to settle in the West, and Whitman's timely visit East, his addresses, pamphlets and newspaper articles in regard to the opportunities in Oregon, together with his promise of guidance, decided them. After many toils and dangers, they finally reached their destination.

Oregon Saved for the Union.

In the meantime, while Dr. Whitman was in the East, a provisional government had been set up in Oregon by the settlers already there. It was a contest between the Americans, of whom there were fifty-two, and the English and Hudson Bay Company men, of whom there were fifty. "It was voted to choose officers and a committee of nine persons to draft a

code of laws. The American party had triumphed, but the vote was so close and the two parties so evenly divided that it was considered politic to do as little as possible until further immigration should increase their numbers." This increase came with the settlers brought out by Dr. Whitman, and the American majority then became so great that the Hudson Bay Company withdrew from the field and Oregon was saved to the Union.

Slain by Enemies.

But during Whitman's absence, rumors and reports had been spread among the Indians to the effect that a great company of white people were coming, under his guidance, to take away their lands. These reports made them very suspicious and distrustful. The grist-mill at one of the mission stations was set on fire and burned and growing disaffection was apparent. As time went on this distrust on the part of the Indians became more widespread. Being very superstitious, they readily believed a story that was circulated to the effect that Dr. Whitman was poisoning them, as large numbers died from an epidemic of measles. Yet Dr. Whitman labored on, teaching them the story of Christ, healing their sick, and showing towards them that love of God which filled his own heart to overflowing. It soon became apparent that some conspiracy was being formed. The days from November 29th to December 6th, 1847, were days of horror and crime in Oregon. A terrific massacre took place in which fourteen were killed and most of the others were taken prisoners and subjected to most fearful outrages and tortures. Among

the murdered were Whitman and his wife; indeed, Whitman was the first of all to fall, killed by those to whom he had devoted his whole life. The night before he was killed, anticipating his probable massacre, he said to Mr. Spalding, "My death may do as much good to Oregon as my life can."

Whitman's Influence.

But although Whitman's active service was thus tragically brought to a close after eleven short years, the service which he rendered to God and to the United States did not stop there. "Let it not be forgotten that our republic is indebted to the enlightened patriotism of Marcus Whitman, who heroically defied the dangers of a winter journey across the continent, and by the communication of important facts to our Government prevented the cession of a large portion of our Pacific domain to Great Britain."

Questions.

1. Contrast Oregon one hundred years ago and today, geographically, politically, industrially and commercially.
2. How was it secured to the United States?
3. What traits of character were required in a missionary to the Oregon country, and which of these did Whitman possess?
4. Describe Whitman's life among the Indians.
5. What motives led to his ride to Washington?
6. How do you think our country can best pay its obligation to the missionary Marcus Whitman?

Books.

"The Story of Marcus Whitman," by J. G. Craighead.

"How Marcus Whitman Saved Oregon," by Nixon.

"Marcus Whitman and the Early Days of Oregon," by William A. Mowry.

"The Oregon Trail," by Parkman.

"Whitman's Ride," by O. W. Nixon.

"Great Missionaries of the Church," by Creegan, Chap. 21.

STUDY IV.

Rev. Egerton R. Young

1840-

Missionary Heroes to the Indians

No clearer idea of a missionary's work among the Indians can be obtained than from the description given by Mr. Young in his many books on his life among the Red Men. These books are full of interesting and amusing stories of Indian life, manners and customs, and provoke many a smile at their queer ways, as well as sympathy for their ignorance, admiration for the missionary's long suffering and perseverance, and joy for each and every one of his triumphs.

Boyhood and Education.

Egerton R. Young was born in 1840 in the Province of Ontario, Canada. His father, William Young, was a minister, and his mother's father, the Rev. Solomon Waldron, was a missionary to the Indians. Mr. Young was educated in the common schools of Ontario until he was sixteen, when he began to support himself by teaching school. The money he thus earned he used to complete his own education, and graduated from the Normal School in Toronto

with highest honors. He first intended studying medicine, but changed his plans and eventually entered the ministry.

Call to the Mission Field.

In 1868 when he was pastor of a church in Hamilton, there suddenly came to him a call from the Board to go out among the Indians as a missionary. It was the more unexpected as Mr. Young had never volunteered nor even expressed any intention of at any time entering the mission field. Moreover, it came in the midst of a revival season, and he was earnestly urged by his congregation to stay and continue the wonderful work in which he was even then engaged. Mr. Young, however, after laying the matter before the Lord, decided it was the call of God, and therefore not to be disregarded. Accordingly he accepted the proposition, and was assigned the post at Norway House, in the region of Lake Winnipeg. Here he and his wife arrived only six months after receiving the call, and immediately entered heart and soul into the work before them.

At Work Among the Indians.

Mr. Young found among these Indians both pagans and converts, for he was not the first missionary to visit this region. Indeed, a goodly number of these people had copies of the Bible, printed in their own language in the wonderful syllabic characters invented by the Rev. James Evans in 1840. Each of these characters stands for a syllable, and they are therefore more rapidly and more easily learned by the Indians than the regular alphabet. Great was

the joy of these men and women to be able to welcome one who would explain to them more fully the meaning of this wonderful book which they were so fond of reading. They had also learned some hymns, and Mr. Young's heart was gladdened when, of an evening above the shouts and yells from the conjurers' tents could be heard the sweet notes of some beautiful Christian hymn from the home of one of the converts.

Each Sunday three services were held. In the morning the Sunday-school, followed by a public service in English, attended by men of the Hudson Bay Company as well as by Indians. In the afternoon "the Indians' own service," which was conducted in their own language and especially for them. All of these services were well attended and Mr. Young found the Indians very reverent and attentive. One day the service was interrupted by the entrance of a shouting pagan Indian, who, as he was not opposed, after a while grew calm, sat down, smoked and listened. Had it not been for the toleration shown by his congregation, Mr. Young would not have permitted such an interruption, but his people thus explained it afterwards: "Such were we once, as ignorant as he is now. Let us have patience with him, and perhaps he too will soon decide to give his heart to God. Let him alone; he will get quiet when he gets the light."

Influence of Christianity on Indian Character.

The love and kindness which the Christian Indians exhibit toward the unconverted ones, in their anxiety to bring into these dark lives the light and peace

which has entered their own, are more than touching. It is a particular matter of wonder when we consider the Indian character. One of the main features is their rigid self-control under all circumstances. Not a sign of surprise must be apparent even at the most startling occurrence. No great joy or even sorrow must be shown in the expression of the face. Even while being tortured, an Indian will sometimes taunt and scoff at his enemies and laugh in derision at their apparently futile attempts to make him suffer. This gravity and self-control does away with all signs of love and affection, even in the home, no matter how fond or proud a man may be of his children. The wife is never regarded as anything but a slave, and has no claim on her husband's affection. Courtesy to a woman marks a man as a slave and a fool. Here is felt the wonderful influence of Christianity. A man who, in his ignorance, has abused his wife all his life, now cares for her tenderly. In one instance, two strong Indians who had scarcely touched their old mother for years except to push her into her corner, or even beat her when angry, now carried her tenderly to church in their arms, that she too might enjoy the service. Woman is at last given her rightful position in the home.

The Curse of Liquor.

The greatest curse among the Indians is the "White Man's fire-water," as brandy, whisky, rum, etc., are called. No race becomes more infatuated with the taste than does the Indian. Once he gets a drop of it, his thirst is absolutely insatiable. An intoxicated Indian is a fiend incarnate; all his bad and

savage qualities are brought out. Cruelty of all kinds, and even murder, is the result of their drunken revelries, and many an Indian causes his own death by wrecking his constitution to satisfy this awful craving. It is one of the worst blots on the white man's character that the fur traders use this as a means of dulling the wits of the Indians so as to be able to drive better bargains with them, and thus introduce this curse into their homes. One Indian actually said that it was better to be at war with the white people than to accept their friendship and their drink, for this fire-water had killed more of their men in years of peace than they had lost when at war. For this reason Mr. Young made all of his churches total abstinence societies, and again and again had reason to see that in doing so he acted wisely.

Life on the Frontier.

His mode of traveling was not an easy one, and many and varied were the adventures he had on his trips. As long as the rivers and lakes were not frozen canoes were used. But the true hardships set in when winter came. Then canoes were exchanged for dog-sleds. After traveling all day, running alongside of their dog-trains, Mr. Young and his Indian guides would camp for the night.

A fire was built, the fish thawed out for the dogs, and sometimes meat for the men, some tea made, and supper was ready. The necessity of repeatedly thawing out the meat during the course of one meal and the freezing of the tea in the cups were common occurrences in that climate. Then again, although

heedless at first of the Indians' warnings, Mr. Young soon found the wisdom of following his guides' advice, and sleeping with not so much as a finger or the end of his nose uncovered. There is great danger of freezing to death, and there are also the dangers of snow-blindness and of being lost in a blizzard. Such cold and such hardships the traders are willing to brave for the sake of gaining money. They even outnumber the missionaries, and yet how much greater is the gain of one soul for Christ than all their wealth!

An Indian Conjurer.

It is a pity that each station could be visited only twice a year, and although these meetings of missionary and people were generally joyful, Mr. Young sometimes encountered some very sad incidents. At one station there was a very old man who, although originally a conjurer held in deadly fear by all his people, became a most earnest and devoted Christian. He would follow Mr. Young about, listening to his every word, even appearing next to him sometimes when Mr. Young knelt down to say his prayers at night, and asking him to "pray out loud and in the Indian language, so that old Indian could understand too." On one of his visits Mr. Young missed this old man, and, upon inquiring about him, heard this sad story: The old Indian had died wishing for the missionary, who had brought him so much joy, comfort and peace. The man of God had told him many wonderful things, but his aged mind was too feeble for him to remember. And so, while urging all those about him to listen to the missionary when he came

again, and accept the wonderful truths which he spake, the old Indian died, "as his fathers had died before him," beating his conjurer's drum and looking at his medicine bag. Twice a year! How much it means to those who are struggling in the dark, and yet how pitifully little and insufficient it is proved to be by such incidents as this!

A Seeker After Truth.

Again, listen to this seeker after truth who offered the following explanation to Mr. Young for his reason for worshiping idols: "Missionary, the Indian's mind is dark, and he cannot grasp the unseen. He hears the Great Spirit's voice in the thunder and storms. He sees the evidence of His existence all around, but neither he nor his fathers have ever seen the Great Spirit or anyone who has; and so he does not know what He looks like. But man is the highest creature that he knows of, and so he makes his idols like a man and calls it his 'manitou.' We only worship them because we do not know what the Great Spirit looks like, but these we can understand." Compare with this Philip's request: "Show us the Father and it sufficeth us." Are the two demands so very different? And shall we not show such men as this Indian the way to the Father whom they so long to know? How can we answer such an accusation as that of one Indian to whom Mr. Young had just explained the wonder of Christian brotherhood: "Well, I do not want to be rude, but it does seem to me that you, my white brother, have been a long time in coming with that great Book and its wonderful story to tell it to your red brothers in the

woods." It is a sad truth, and one which each one of us should do his share to correct and help do away with.

After several years of incessant toil among these interesting people, Mr. Young was obliged to leave the field, owing to his wife's ill health and the need of education for his children. For some years he served as pastor of different churches, but there came a call from England and the United States to tell the story of his life, and Mr. Young, in whose heart still burned the Indians' pleas and cries for light, took this opportunity to try to enlist the sympathy and help of the world. Since then he has been traveling about, lecturing and preaching, stirring thousands with his thrilling tales about the Indians. May God grant that as a result of his labors many more may be sent into this needy harvest!

Questions.

1. Where was Mr. Young when he decided to go to the Mission field, and what led him to do so?
2. How was he received by the Indians?
3. If you had accompanied Mr. Young on some of his missionary tours, what would have been the mode of travel and what supplies would you have taken?
4. What traits of Indian character would you commend, and which condemn?
5. Mention some incidents which prove the Indians' interest in religion.

Interesting Books by Dr. E. R. Young.

"With My Dogs in the Northland."

"By Canoe and Dog Train."

"On the Indian Trail."

"Three Boys in the Wild North Land."

"Stories from Indian Wigwams and Northern Camp Fires."

"Oowikapun."

STUDY V.

The Dark Continent

Missionary Heroes to the Africans

When Stanley returned a few years ago from his famous expedition and wrote "In Darkest Africa," all the world knew why he so spoke of this great continent. It is black primarily because of the degradation of its inhabitants, for upon them the light of the gospel has not yet fully shone. Witchcraft, slavery, plunder, murder, cruelty, ignorance, have long held sway, and in her distress, Ethiopia is stretching out her hands to God. As truly as the man from Macedonia, does Africa's need cry out to the Christian Church of to-day: "Come over and help us."

Size.

Africa is second only to Asia in size, and three times larger than Europe. Its centre is eleven hundred miles inland. "Two persons might live well within the borders of the Soudan, and yet be farther apart than London is from Khartoum."

"Africa may be regarded as a plateau of moderate elevation, its mean altitude being about two thousand feet above sea level. 'It is the most tropical country in the world.' The most humid region lies around the Niger delta, while the driest place is the Sahara,

which, contrary to common belief, is not all sand. In it are found plateaus and mountains and desert country, dotted here and there with oases. Only one-ninth of the desert is sand."

Material Resources.

Nature has made Africa almost if not quite the richest of the continents. Ivory has formerly been plentiful. The Kimberley diamond mines are too well known to need any comment, while the gold fields are almost as far-famed. Coal, copper and iron abound, and rubber is one of the chief exports. Not all of these products are found in any one place. "Africa is a land of extreme contradictions. In one region will be found valueless reeds, and in another mines of incalculable wealth."

Antiquity.

The Dark Continent's history dates back to the days when Abram fled from Canaan to Egypt to escape famine, more than 2,000 years before Christ. (Gen. 12: 10.) That it possessed vast libraries centuries before the Christian era has been proved by recent excavations; libraries gathered when the West was unknown and undreamed of, and the Grecian and Roman Empires were yet unborn. Africa was the seat of the world's learning. Herodotus, Eratosthenes and other great thinkers she counted among her scholars.

Early Christianity in Africa.

The early Christian Church was not slow to realize Africa's commanding position because of her intellec-

tual attainments, and sought to, and indeed did, plant herself in her midst. This African Church, which continued for a period of six or seven hundred years, probably began with the conversion of certain "dwellers in Egypt," who heard Peter's sermon on the day of Pentecost. (Acts 2: 10.)

At the time of Christ's birth and for many years thereafter Rome was the mistress of the world, and Egypt as well as Palestine was a Roman province. As Christianity increased, pagan Rome began systematic persecution. It was bitter in Africa, as there the Church was especially strong. Martyrs there were for the faith in those days, persecution but intensifying the Church's zeal and fidelity.

Intellectually the Church during these early centuries was marvelously strong, for such men as Clement, Origen, Tertullian, Cyprian and Augustine were among her representatives. Her missionary zeal was intense, between nine and fifteen hundred churches flourishing in North Africa alone during this period. Had the good work continued which was thus begun, there would be to-day no "dark" continent with 200,000,000 pagans and Mohammedans *living* without any knowledge of the Saviour, and *dying* at the rate of 15,000 each day, with no hope beyond the grave.

Church's Decay—Mohammedanism.

Very naturally the question is asked as to the cause of this changed condition. It is easily answered. It was not persecution from without, but influences from within that caused the Church's downfall. Instead of expending her strength and effort in evan-

gelism, the Church concerned herself rather with endless doctrinal disputes and discussions. She was rent asunder by schisms and grew cold and indifferent. As a natural result, missionary fervor died.

Growing colder and more indifferent as the years passed by, Africa presented a capital field for the Mohammedan missionaries. Early in the seventh century Mohammedanism began what she hoped would be the conquest of the world. Fanatical prophets of the false faith entered Africa under the leadership of Akbah, and while it took centuries to completely depose Christianity—with a perseverance that would do credit to the followers of our Lord—they persevered and won, and North Africa became one of the strongholds of Islam.

Some Comparisons.

Attention has been called to Africa's immensity, natural resources, antiquity and learning. Consider now some contrasts.

Africa is immense, geographically speaking, but the Africa controlled by the African occupies only one twenty-third of the area of the entire continent; that is, but 500,000 out of its 11,500,000 square miles. The story of the country's colonization is that of a "colossal game of grab."

Africa is rich, and yet Africa is to-day the poorest spot in the world, save parts of India. The ore valued so highly by Europeans and Americans is little thought of by their dusky brothers, who prefer the glitter of a handful of colored beads to the lump of reddish gold. Ignorance and inadequate machinery make the working of rich mines impracticable if not

impossible to the natives, and fertile Africa is often for them famished Africa.

Again, Africa is ancient, yet it is equally true that Africa is the last discovered continent. Re-discovered it were better to say. Up to 1850, with the exception of the Mediterranean coast, Africa was an unlocked continent, concerning which were written these lines:

> "Geographers in Africa's maps
> Put savage beasts to fill up gaps,
> And o'er inhabitable downs
> Put elephants for want of towns."

Exploration may be said not to have been successfully undertaken until the middle of the nineteenth century, when Livingstone, Speke, Burton, Grant, Cameron and Stanley went out, to whose faith and fearlessness the world owes a continent.

Africa is a land of learning. The tense needs to be changed, for to-day, among the pagans, not one adult in 2,100 can read. Among the Mohammedans ignorance is not quite so dense.

One more comparison. We saw, because of the gospel's progress in the early Christian centuries, Africa light; we now see it dark. No pen can depict its blackness, no literary powers paint the horror of its night. Take from your life God, so that you have no one upon whom to lean. Having done this, remember you cannot pray. See in every catastrophe which befalls you the working of some evil spirit whom a charm worn around your neck has failed to propitiate, and then you would have but a suggestion of the darkness of the average African mind. "In a fearfully real sense, to the African, the

'things which are seen are temporal, and the things which are not seen are eternal.' His terror is the environment of evil spirits, peopling the air, hiding in the trees, whispering in the wavelets of the stream, seated on the crest of every hill, and lurking in the rank grasses of the plain. * * * We have only to add that these satanic agencies are all accredited with a vindictive hatred to the human race, to complete the picture of unspeakable horror that crouches like a nightmare upon the hearts of the African people."

"Even in districts where Mohammedanism has the firmest hold, it has not superseded, but rather grafted itself upon the superstitious demon worship of the natives."

Christianity, in the days of long ago, lost her chance, and Mohammedanism has proved itself an utter failure, not in winning converts, but in changing lives. The Mohammedan is, if the truth were told, a heathen with the polish and veneer of Islam grafted upon his superstitious nature. To-day there comes to the Church another chance, another opportunity to win, if we but will, this mighty continent for Christ.

QUESTIONS.

1. Why is Africa called "the Dark Continent"?
2. Should you travel from north to south what kind of region would you traverse, and what natural resources of the country would you consider valuable?
3. In view of Africa's ancient history, and early introduction of Christianity, how do you account for her present heathenism?

4. What is the Church's present opportunity and obligation?
5. Along what lines does Africa need development, and how can it best be accomplished?

INTERESTING BOOKS FOR SCHOLARS.

"Tropical Africa," by Prof. Henry W. Drummond.

"Fetichism in West Africa," by Robert Nassau, D.D.

BOOKS FOR TEACHERS BEFORE TEACHING THIS STUDY.

"Dawn in the Dark Continent," by James Stewart, D.D., M.D.

"Tropical Africa," by Prof. Henry Drummond.

"Islam in Africa," by Atterbury.

"In Darkest Africa," by Henry M. Stanley.

"Fetichism in West Africa," by Robert Nassau, D.D.

"Travel in West Africa," by Mary H. Kingsley.

STUDY VI.

Robert Moffat

1795-1883

Missionary Heroes to the Africans

Among the Bechuanas of South Africa

"Oh, that I had a thousand lives and a thousand bodies: all of them should be devoted to no other employment but to preach Christ to these degraded, despised and yet beloved mortals."—ROBERT MOFFAT.

One of the first missionaries to the Dark Continent was Robert Moffat, who went to South Africa in the days of the early pioneers. At that time Africa was regarded as the land from which "no man returned." It seemed like going to certain death, but Moffat did not flinch, for in his heart was a burning desire to make Christ known to the pagan Africans.

EARLY TRAINING.

Frugality marked the simple Scotch home of his parents at Ormiston, and from his infancy Robert was accustomed to doing without luxuries. Sometimes even the necessities were denied, but, above all, good Christian influences surrounded him. A Shorter Catechism with the alphabet on the title-page was his first text-book, and a six-months' term at the village

school prepared him to earn his own living at an age when girls and boys in America would just be beginning really to study. While at school he developed the faculty of learning to do well everything that he undertook, and this was of great value to him years afterwards in Africa.

When but a lad he went to sea for a short time, but tiring of a sailor's life, he became a gardener's assistant. Realizing for the first time his lack of education, every minute that could be spared from his flowers went to study, and he could be found early and late poring over his books.

Possibly the strongest factor in Moffat's life was the influence that his pious mother exerted. Often, in the long winter evenings when the family were gathered around the log fire, she would tell stories of missionaries in far-away lands. Little did she then realize that one of her own children would himself one day become a missionary.

While employed at High Leigh as a gardener, Robert Moffat went one afternoon to a village some six miles distant. While crossing a country bridge he noticed a sign, and on reading it discovered that it was the announcement of a missionary meeting. At once all the missionary stories of his childhood days came rushing to his mind, and with them the thought, Why should not I be a missionary? The decision was made then and there.

Preparation.

Friends became interested in him, a better position was obtained on a Mr. Smith's place—a gentleman filled with missionary zeal, and whose daughter, Mary,

was afterwards married to Moffat. After years of preparation and many disappointments, he was finally accepted by the London Missionary Society for work in the South Sea Islands, but it was afterwards decided to send him to Africa. The voyage to Cape Town was not without dangers, and after eighty-six days, Moffat and his fellow-missionaries were glad to land in the country upon whose future he was to have such powerful influence.

Work in Africa.

Moffat brought a tremendous enthusiasm to his work. An early training had fitted him to endure hardships and to suffer privations. By his general knowledge he was as capable of turning blacksmith to repair a broken wagon, as of pleasing the Boers, through whose property he had to travel, by conversing with them in their own language or amusing them by playing on his violin. Many a time its strains were to echo plaintively through the desert regions of his future home.

Afrikaner's Kraal.

Due north from Cape Town over stones and burning sands, into parts where there was no water for either man or beast, for four months Moffat traveled, and arrived at last at his destination. This circle of grass-mat huts was presided over by Afrikaner, a chief of the Bechuana tribe, whose very name struck terror into the natives' hearts. A bounty was even then placed on his head by the English Government for the numerous crimes he had committed. When the Boer farmers heard that Moffat was going to

Afrikaner's village they tried to dissuade him, telling him that the chief would make a drum out of his skin and would make a drinking cup out of his skull. But the brave missionary was not to be thus frightened. It was the inhuman treatment that Afrikaner had received at the hands of the Boers that made him an outlaw. He had been employed by one of them, but had been so cruelly and unjustly treated that he killed his master and fled to the mountains. The Boers did not regard the natives as human beings, and when Moffat on his journey stopped over night at a Dutch farmer's home and requested that the native servants should be called in for family worship, the farmer replied, "What! Call the Hottentots? You might as well gather the baboons from the mountains." Moffat read the account from the Gospel that even the dogs secured the crumbs from the master's table, and the farmer, stopping him, called in the servants as at first requested.

Resuming his journey, in due time Moffat reached Afrikaner's village. Something about the missionary's manner attracted the robber chief, and from the first they were friends. As proof of it, Afrikaner presented Moffat with a house made in less than half an hour from leaves and grass mats by the women of the tribe.

Manners and Customs of the Bechuanas.

Like the Hottentots and all the South African tribes, the Bechuanas were exceedingly fond of ornaments made from stones, shells and bits of brass. In fact, they wore little else. The women were the workers in the tribe, doing their own and also "a

man's work." They carried heavy burdens, cared for the crops, and built the houses, for the permanent houses were built around a central pole, tent fashion.

Heartlessly, the old and helpless among them were put in lonely places to die of starvation. Mr. and Mrs. Moffat rescued two little girls from being buried alive with their dead mothers, according to another well established tribal custom.

They believed in all kinds of witchcraft, and many an unfortunate has suffered tortures as a supposed witch. It was the surest and easiest way of getting rid of an enemy; it being only necessary to accuse him of being a witch.

Above everything else, they were under the influence of their Rain-makers. Besides their supposed power, these men were their doctors, their prophets, and they alone were supposed to be able to rid them of the power of the witches. Cattle were sacrificed to them, and they were reverenced like gods. These Rain-makers were the greatest enemies of the missionaries. If their arts and predictions failed, and the hot sun shone, instead of the longed-for rain that they had been brought to make, the blame was laid on the presence of the missionary, on something he had said or done, or even on something in his house.

Nine Years Without a Convert.

It is almost impossible to picture the struggle Moffat had against these and other difficulties, and yet he kept on. Tribal wars constantly kept his village in an uproar. There was no written language, and it was difficult to get a capable interpreter.

Added to these were sickness and death in his own family and the discouragement felt at home because no appreciable progress was made. Yet for nine years Moffat worked and waited patiently and in faith for spiritual results. Then, like a whirlwind, the change came and swept everything before it. The whole village was transformed. Men and women everywhere were asking: "What must we do to be saved?" The little chapel was too small for the congregation, a new one was built, then a school-house, and then new houses for themselves, which they furnished with chairs and tables, things unknown to them before.

Away north of Kuruman the news of the changes spread, and Mosilikatse, the "Lion's Paw" and the "Napoleon of the Desert," heard, and sent two warriors to see if it were true and to invite Moffat to visit them. With true missionary spirit he went, and this journey over unknown ways was the first of the long series of missionary travels that afterwards made Livingstone famous. Indeed, it is due to Moffat's influence that Livingstone gave his life to Africa. Possibly Moffat's greatest work was the translating of the Scriptures into the language of the Bechuanas. It was the labor of years, for first it had to be reduced to written characters, and to-day Moffat's translation is still used in South Africa.

Truly of his work it can be said: "One shall sow and another reap." A glance at South Africa will prove that.

"A journey to Kuruman to-day would take you over well-laid roads. There would be no fording of rivers or being rafted over them, for well-constructed

bridges (one magnificent one over the Orange River) may now be found, and where once the lion roamed in bold freedom, you would find neat towns, you would find the land abounding in peace and plenty, and the light of the 'Sun of Righteousness' shining in many places," and all this largely due to the efforts of Robert Moffat.

Questions.

1. What remarkable circumstance led to Moffat's decision to become a missionary? What influences had preceded this?
2. Among what tribe did he labor in South Africa?
3. What was the attitude of the Boers towards the natives?
4. If you had gone with Moffat as a missionary, what social and religious customs would you have wished to change?
5. If you had been a native African wife, what in your condition would you have liked remedied?
6. In view of Moffat's experience, should missionaries be discouraged if immediate results of their labors are not always seen?
7. What do you consider Moffat's greatest work in Africa, and why?

Interesting Books for Scholars and Teachers.

"Life of Robert Moffat," by D. J. Deane.

"Live of Mary and Robert Moffat," by their Son.

"Great Missionaries of the Church," Creegan, chap. 19.

STUDY VII.

Samuel Adjai Crowther

1809–1892

Missionary Heroes to the Africans

Native Bishop of the Niger, West Africa

THE NEED OF A NATIVE MINISTRY.

We turn now in our study from South Africa to the region of the Niger, West Africa. Many of the Mission Boards have, after a few years' labor, abandoned this field because of the deadly climate. "Between 1804 and 1824, fifty-three missionaries laid down their lives in Sierra Leone." The question therefore is: How is the Dark Continent to be evangelized? Experience teaches the great value and need of a native ministry.

THE HORRORS OF THE SLAVE TRADE.

Samuel Adjai Crowther, born in the darkness of heathenism and sold into slavery, became Bishop of West Africa. In his native home Crowther was known as Adjai. He was born in the Yoruba country, in West Africa, in 1809. He grew up in the midst of superstition and witchcraft. His home was a rude hut, and with the other children of the village he lived a free and happy life. One day this happi-

ness was marred by the appearance of the slave dealers. These men have been the curse of a large part of Africa for centuries. Their trail throughout the country is traced by the bleaching skeletons of their victims. Of the hundred thousand driven annually from their homes thousands perished by the way. The horrors of the slave ship also were unspeakable. A full-grown man was allowed on board a space sixteen inches in width, three feet three inches in height, and five feet eight inches in length. These quarters were never any larger. This was a "crime, not commerce." The only exercise the wretched creatures had consisted in jumping a specific number of times as high as their chains would permit. Slavery had been the nightmare of Africa for two centuries.

England and the Slave Trade.

Since early in the sixteenth century Great Britain had been importing slaves from Africa, apparently unconscious of the great wrong of the trade. She was ignorant, too, of the methods used by her own slave ships, and of the manner in which the Negroes were taken from the interior to the coast under the charge of native or Arab slave-drivers. Stories of cruelty began to leak out, and William Pitt made an eloquent plea in the House of Commons in 1792. "Why ought the slave trade be abolished? Because it is an incurable injustice. . . . I know of no evil that ever existed, nor can imagine any one to exist, worse than the tearing of eighty thousand persons annually from their native land by a combination of the most civilized nations, especially by that nation which calls herself the most free and happy of them

all." Think you, as you read these words, that the Englishman bowed low with shame as he thought of what he had been doing, and had been permitting to be done? Not so. Pitt died, and New Year bells rang fifteen times before the bill for abolition was passed. In 1807, Wilberforce made his first motion in Parliament for the abolition of the slave trade, and it was enacted that after the following March no slave should be imported into the British dominions. In the same year also an act was passed by Congress forbidding the importing of slaves into the United States.

While Great Britain ceased to buy slaves, she held until 1834 all those purchased prior to 1807. The United States, to its shame, let it be said, did not until 1863, by President Lincoln's Proclamation, emancipate her bondmen.

It is to Great Britain's credit that, once convicted of her error, she did whatever lay in her power to right the wrong unwittingly done. Not only so, but she endeavored to keep other nations from the traffic and so successful were her efforts in this direction that by 1819, Holland, France and Sweden abolished the trade. Her method consisted in keeping a sharp lookout off the African coasts, especially the western. In 1821, while cruising on the Atlantic, H. M. S. Myrmidon and another steamer sighted two slave ships making away with their precious cargo. The British boats gave chase, captured the slavers, and took the slaves aboard with the intention of liberating them. Both ships made for Sierra Leone. One was lost with all on board; the second, the Myrmidon, came safe into port at Bathurst.

Crowther Rescued from the Slave Ship.

Among the slaves on board this ship was Adjai. An English minister heard his story, and offered to pay his tuition in a mission school at Freetown. Here, by persistent hard work, Crowther steadily advanced until he became one of the teachers. It was during his stay here that he accepted Christ as his Saviour. He was baptized on December 11th, 1825, taking, in addition to his own, the name of the Englishman who paid for his education, Samuel Crowther. He was thereafter known as Samuel Adjai Crowther.

Visits England.

In 1826 he was taken by friends to England. Here for a year he had the benefit of being in an English school, and during this time learned a great deal about English manners and customs. Returning to Africa in 1827, he entered the Industrial Boarding School of the Church Missionary Society. This institution has since become one of the leading colleges of Africa. It is known as the "Fourah Bay College."

Decides to Become a Missionary.

While here Crowther decided to become a missionary to his own people. In 1830 he was appointed from the College to the care of a school at Regent's Town. After two years of faithful service, he was appointed to a larger sphere of influence at Wellington, to-day the centre of the Rev. Andrew Murray's magnificent work. His successful career in South Africa led later to his appointment as principal of the Fourah Bay College.

Exploration of the Niger.

In 1841 England proposed an exploration of the Niger River. Prince Albert heartily favored it, feeling that such an expedition would do much toward the putting down of the slave trade, and would also open a new field for commerce. The Church Missionary Society, seeing here an opportunity to take the gospel to the African people, asked permission to put two missionaries on board the vessels. The request was granted, and a minister and a layman were appointed, the Rev. Frederick Schön and Samuel Crowther. Many perils were encountered on the way. In some places the natives were friendly, in others hostile if they could not procure rum and "tabac" from the white men.

Everywhere Crowther found spiritual darkness. Writing of it he said: "Not more than two furlongs from us are people who know no Heaven and fear no hell, who are strangers from the covenant of promise, having no hope and without God in the world."

A native fever, dangerous to the black men, almost fatal to Englishmen, began to take one and another from the crew. The flag of the vessel flew at half-mast every day until the ocean was reached on the return journey.

Ordained to the Ministry.

Throughout this expedition Crowther had tended the sick and dying, not only doing what lay in his power to alleviate physical suffering, but whenever an opportunity presented itself telling the Old, Old Story to men who, while they came from a land nominally Christian, and many of them from Christian homes,

had forgotten in their rough, seafaring life the truths taught them in the years gone by. Mr. Schön, noticing Crowther's ability, wrote to the Church Missionary Society, recommending that he be prepared for ordination. He was called to England, where he studied for a year at the "Highbury Missionary College." He was ordained on June 11th, 1843. Returning to Africa in December, 1843, Crowther went at once to the Yoruba country, from which place he had been taken a slave twenty-two years before. During that time three hundred towns had been destroyed to supply slaves for the market, and the people, left utterly heartbroken, were only too glad to hear the message which he had come to bring.

A Joyful Reunion.

In 1846, while preaching one day at Abeokuta, he noticed an old woman who seemed to be listening most intently. Slavery had written its lines in her furrowed brow, and her face was so sad that Crowther determined to speak to her after the service and bring, if he could, a ray of joy into her sad life. Going to her, he asked her if he could help her. Slowly he drew from her the story of her life. At the close of the account a strange hope thrilled in Crowther's breast, and he scanned earnestly the face before him. The old woman continued: "My greatest sorrow was the loss of my little boy, who was torn from me when he was about eleven years old."

"What," he asked, "did you call this lad?"

"Adjai," she answered, "I called him Adjai." Great was the joy in Crowther's heart. Throughout the many years of the separation he had prayed for

his mother, and had longed that, if she were still alive, he might see her. Not only had his prayer been answered, but he had the added joy of leading his mother to Jesus Christ.

A Mission Established.

In 1857, in the judgment of the Church Missionary Society, the time was thought ripe to establish a Niger Christian Mission. Crowther and six other workers manned a mission boat called the "Dayspring." They stopped at many of the towns visited on the first expedition, and found many glad to receive them, and eager to hear more of what Crowther had told them fifteen years before. Arriving at Rabbah, the vessel struck a rock and was lost. Consequently Crowther stayed a considerable time in the vicinity of Rabbah. Here he founded the Onitsha Mission and several out-stations in places which he would probably never have visited but for this seeming mishap.

Appointed Bishop.

In 1864 it became necessary to appoint a new Bishop of West Africa, as Bishop Weeks had died. No one seemed so well fitted for this high and responsible office as Samuel Adjai Crowther, the native teacher and preacher who had once been a slave. He was again called back to England and consecrated in Canterbury Cathedral as the first native Bishop of the Niger.

Returning to Africa, he began work in the darkest spot of the Dark Continent, the Delta region. Not only did superstition have full sway here, but cannibalism with all its degrading rites was practiced.

Crowther established a mission, resulting in the conversion and changed lives of hundreds of natives. For many years he served faithfully as an ambassador of Jesus Christ. In 1892 he died, leaving West Africa to mourn a noble life. He was one of her own sons, and is a notable example of what, by God's grace, the African can do for Africa.

Questions.

1. State the advantages of a native ministry for Africa.
2. Describe the horrors of the slave trade and England's attitude.
3. How did Crowther receive his name?
4. In what sort of missionary work did he first engage?
5. What led to his ordination to the ministry?
6. How long did he serve as Bishop of West Africa?
7. In view of the possibility of there being in Africa to-day other natives as capable as Crowther, what is the Church's immediate duty?

Interesting Books for Scholars.

"Samuel Crowther," by Jesse Page.

"A Miracle of African Missions," by John Bell and Mary Bird.

Books for Teachers Before Teaching this Study.

"Memoirs on Slavery," by Chancellor Harper.

"Christus Liberator," by Ellen C. Parsons.

"Africa Waiting," by D. M. Thornton (Chap. 7).

"Story of Africa and Its Explorers," by R. Brown (Vol. I, Chap. 3).

STUDY VIII.

David Livingstone

1813-1873

Missionary Heroes to the Africans

Missionary Explorer in Central Africa

"The end of the geographical feat is only the beginning of the enterprise."—LIVINGSTONE.

"Providence seems to call me to the regions beyond. I will go, no matter who opposes."—LIVINGSTONE (when beginning his work of exploration).

"Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God and go forward."—LIVINGSTONE (written five weeks before his death).

On the 8th of December, 1840, there set sail from England for South Africa a stalwart young man with broad shoulders, deep chest and fine physique. If you had talked with him you would have been won at once by his genial personality. You would have realized too that he was a man with a purpose. Perhaps you might have thought he was going to South Africa as an adventurer or prospector, and in a way he was. His life in the Dark Continent was to be full of adventure, while prospecting not for gold but for

souls. His powers were yet untried and few persons, if any, realized his abilities. Some thought he was intellectually unfit to go to China or India as a missionary, and that Africa was probably the best place for him after all. It *was* best, because God had chosen this quiet, unassuming young man for the Dark Continent, and ere he should finish his work the whole world was to be amazed at what he had accomplished. Minister, physician, traveler, explorer, David Livingstone is perhaps the best known of all the missionaries who have ever gone to Africa.

Early Life.

He was born at Blantyre, a village on the Clyde, eight miles above Glasgow, on March 19, 1813. His parents were earnest Christians but very poor, as the business of tea merchant in which the father was engaged was not very lucrative. As soon as the children were old enough to help they secured employment, and David when but ten years of age was at work in the cotton mill from six in the morning until eight at night.

His father was fond of books, most of which were of a religious character, and in his journeys through the country from place to place he carried with him tracts as well as tea, and distributed them far and wide. He was thus in a sense a home missionary, and little did he then know that his son David at home was to become one of the most famous foreign missionaries of the nineteenth century. David inherited his father's love of reading, but he did not care always for the same kind. Books of science and travel interested him most.

Conversion.

When about twelve years old he was interested in religion, but thought that he must wait for some startling change in his life before he could be a Christian. But when he was about twenty, he read Dr. Dick's "Philosophy of a Future State," and learned of God's love in Christ, and from that time dates his assurance of salvation. At once he resolved to devote his life to the help of his fellow-men. He became interested in missions through the reading of the life of Henry Martyn and of other missionaries, and when one day he came across an appeal on behalf of China, written by Dr. Charles Gutzlaff, his mind was made up to become a missionary. He began the study of theology and of medicine, and after due preparation received his commission to Africa from the London Missionary Society. The day he left home to sail for the Dark Continent he had family worship and read the 121st and 135th Psalms.

Arrives in Africa.

After a voyage of five months he arrived at Cape Town, in the southern part of the continent. His destination was Kuruman, in Bechuanaland, some seven hundred miles north, and the station established by Robert Moffat thirty years before. After remaining at Kuruman a short time, he set out for Mabotsa, two hundred miles beyond, and there he established a new station. It was there he had an experience that nearly cut short his career. Having shot a lion he was attacked by the animal, who caught him by the shoulder and shook him as a dog does a

rat. Describing the encounter afterwards he said: "The shock produced a stupor similar to that which seems to be felt by a mouse after the first grip of the cat. It caused a sort of dreaminess, in which there was no sense of pain or feeling of terror, though I was quite conscious of all that was happening. This placidity is probably produced in all animals killed by the carnivora; and if so, is a merciful provision of the Creator for lessening the pain of death." A friend asked him what his thoughts were when he was in the lion's clutches, and Livingstone replied, "I was thinking what part of me he would eat first." The year following this incident Livingstone married Mary, the daughter of Robert Moffat.

A Strange Suggestion.

Difficulty arising because of the jealousy of a fellow missionary at Mabotsa, Livingstone resolved to leave all the work under the control of his colleague, while he and his family set out to establish a new home farther north. He decided to locate at Chonuane among the Bakwain tribe, whose chief was Sechele. The latter was very glad to have Livingstone come among his people. He was eager to learn all that he could from the white man, and soon showed a deep interest in Christianity. At first, however, he failed to understand its spirit. Being used to obedience from his subjects and desirous of pleasing Livingstone, he suggested an effective method of securing converts to Christianity. "Do you imagine these people will ever believe by your merely talking to them? I can make them do nothing except by thrashing them, and if you like I shall call my

head men, and with our whips of rhinoceros hide we will soon make them all believe together." Needless to say, Livingstone did not agree to this suggestion.

Hostility of the Boers.

On account of a long continued drought he was unable to remain at Chonuane, and the whole tribe of the Bakwains under his guidance went to a place forty miles northwest to Kolobeng. Here Livingstone erected a new house for himself and family and they remained for three years. But the drought followed them here, and eventually another move became necessary.

While at Kolobeng, Livingstone encountered much trouble from the Boers. Their attitude toward all missionary effort to benefit the Africans was one of implacable opposition. They themselves regarded the natives as cattle, without any souls, and treated them most brutally. The gospel, which they professed to prize so highly, they denied to their black slaves. Their power in South Africa was very great, and they finally succeeded in driving Livingstone from Bechuanaland altogether. One day they made a raid upon Kolobeng when Livingstone was away, killed many of the natives and captured two hundred of the mission school children for slaves. Livingstone's house they completely destroyed, stole what furniture they did not smash, as well as provisions and tools, tore the leaves out of all his books and broke all his bottles of medicine. They then went off to worship God and attend church. "I wonder what the Peace Society would do with these worthies?" wrote Livingstone. "They are *Christians*."

Begins Work of Exploration.

After several years in Africa, Livingstone became firmly convinced that the only way for Christianity to become securely established would be by the planting of a chain of mission stations all through the interior. "It was useless, he found, for a missionary to settle down on his little maize patch to the instruction of a handful of blacks, when the unnumbered millions around and beyond were kept in a state of constant fear and unrest by the raids of the slaver, and degraded by participation in the traffic. A missionary might be ever so zealous, but the work of years might be swept away in a day by a passing wave of the slave-terror, or by war, famine or pestilence, which are the inevitable accompaniments of the trade. Christianity could never take firm root in such a soil. He was convinced that the ground must first be prepared by the suppression of the slave trade and the introduction of lawful commerce."

The difficulties that he encountered at Chonuane and at Kolobeng from drought and from the Boers proved to be God's method of launching Livingstone upon his great career of missionary exploration, in an endeavor to open up the interior of the Dark Continent to the gospel. From Kolobeng he crossed the great Kalahari Desert, a trackless torrid waste of 600 miles, in an effort to reach the tribes that lay to the north. In this and a subsequent journey he discovered Lake Ngami and the Zambesi river. Experience proved that he could not take his family with him on such rigorous trips, so it was decided that they should return to England, while he should bend every energy to find a way from the interior to the

east or west coasts. Accompanying his wife and children to Cape Town, a journey of more than 1500 miles, he reluctantly bade them good-bye. Nearly five years were to elapse before he should look on their faces again.

Cape Town to Loanda and Across the Continent.

He then retraced his steps northward for a thousand miles to Kolobeng, again crossed the Kalahari Desert to Linyanti in the heart of Africa, whence he planned to find a way either to the east or the west coast. With but twenty-seven followers of the Makalolo tribe, he set out for the west on a journey of fifteen hundred miles, through regions never before traveled by a white man. Many were the dangers encountered; unfriendly natives harassed him and thirty attacks of fever brought him to a state of extreme weakness. Once his men, having become utterly disheartened, resolved to give up the expedition. Then was prayer wondrously answered, as Livingstone in an agony of spirit besought God for help, and one after another of the men came to him and told him they would remain faithful. After incredible hardships, Loanda, on the shores of the Atlantic, was reached on May 31, 1854.

While here Livingstone had the opportunity of returning to England, but refused to go because of his promise, made to his men at the beginning of the journey, to take them back home again. But for this, there was every reason for him to go to England. Physically he was a wreck of his former self, for thirteen years in Africa, and especially the hardships

of the past few months, had reduced him to almost a skeleton. Then too he had just accomplished a feat never before performed by a white man. However strong the temptation to return to home and loved ones, Livingstone determined to retrace his steps with the Makalolo; and more than this, he resolved to continue his journey directly across the continent to the east coast, to discover if a way for trade with the interior might thus be established from the east. He was convinced that it was impossible from the west or from the south. After several months' weary march he reached, without the loss of a man, Linyanti, whence he had set out nearly two years before.

After a short rest Livingstone was again on his way, November 3, 1855, bound for the east coast. Following the Zambesi river he came upon what the natives called "Sounding Smoke," but which he named Victoria Falls in honor of the Queen. It is the most beautiful waterfall in Africa, grander than Niagara, and to-day can be viewed from a modern railroad bridge on the line from Cairo to the Cape. The Zambesi is a mile wide at the falls, where it dashes to the rocks three hundred feet below.

On the first part of his journey he passed through a friendly region, but later met much opposition from hostile tribes. At one point there was imminent danger of the complete annihilation of his party. Again did this man of prayer plead God's promises, and turning to his Bible he read, "Go ye therefore and teach all nations; . . . teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." "It is the word of a gentleman of the

most sacred and strictest honor; and there is an end on't." So saying he lay down to rest peacefully, and the next day succeeded in getting all of his men across the river unharmed. In May, 1856, he reached Quilimane on the east coast. *He had crossed the continent.*

Returns to England.

Shortly afterwards he returned to England, where he received a most enthusiastic reception. When he sailed for Africa sixteen years before he was practically unknown. But now he was hailed as a hero by the nation, and the Universities bestowed degrees and honors upon him. These attentions were rather irksome to Livingstone. He delighted not in the praise of men, and made it a rule never to read anything written in his praise. He went from place to place telling of Africa and its needs, and succeeded in arousing great interest in the Dark Continent.

Second Expedition.

After two years in England it was arranged that he should return to Africa, at the head of a Government expedition, to explore farther the Zambesi river. In 1858 he set out, Mrs. Livingstone and their youngest child accompanying him. The two latter he left at Cape Town for a time, but Mrs. Livingstone joined him later. She was attacked with fever, however, and after a brief illness passed away. This was a great blow to the now lonely missionary. Though he discovered Lakes Nyassa and Shiwra, this expedition was on the whole most disastrous. A mission station which was founded by reinforce-

ments from England was abandoned and several of the missionaries died. Then that which nearly overwhelmed him was the fact that following closely upon his explorations were the iniquitous Portuguese slave dealers, who brought devastation and death whereever they went. After six years spent in arduous exploration he again returned to England, to condemn more strongly than ever the horrors of the slave trade.

Third Expedition.

In about a year he was again on his way to the Dark Continent, this time under the auspices of the Royal Geographical Society, and his aim was to discover if possible the sources of the Nile or the Congo. This was to be his last expedition, covering a period of seven years. It is really pathetic to read of the struggles and disappointments and sufferings that he endured so uncomplainingly. It must never be forgotten that all this work of exploration was in the interests of missions and the extension of the Kingdom of Christ. Looking forward to this last expedition, he said that he was exhilarated by the thought of another trip into the interior, and that "when one travels with the specific object in view of ameliorating the condition of the natives, every act is ennobled." It was always as a missionary, and not merely as an explorer bent on geographical discoveries, that David Livingstone spent thirteen of his twenty-eight years in Africa. Several years passed by and for months the outside world had heard nothing of him. Many persons thought him dead, but there was one who did not, Mr. James Gordon Bennett, of the *New York Herald.*

Being in Paris, he summoned there one of the *Herald's* war correspondents, Henry M. Stanley. When they met Mr. Bennett said, "I have important business on hand for you. Where do you think Livingstone is?" "I really do not know, sir," replied Stanley. "Do you think he is alive?" "He may be, and he may not be." "Well, I think he is alive, and that he can be found, and I am going to send you to find him," said Mr. Bennett. "What!" said Stanley, "do you really think I can find Dr. Livingstone? Do you mean me to go to Central Africa?" "Yes, I mean that you shall go, and find him wherever you may hear that he is, and get what news you can of him. Of course, you will act according to your own plans, and do what you think best—*but find Livingstone.*"

Months passed, but on October 28, 1871, Stanley and Livingstone met face to face on the shores of Lake Tanganyika in Central Africa. Approaching Livingstone, Stanley said, "I thank God, Doctor, I have been permitted to see you," and the missionary replied, "I feel thankful that I am here to welcome you."

Stanley used every argument possible to induce Livingstone to return to England with him, but the heroic explorer would not consent to do so while his work of discovering the sources of Nile or Congo was yet undone. Four months these men spent together and then they parted, Livingstone never to look upon the face of a white man again. On his birthday, a year before he died, and just after Stanley left him, he writes in his diary: "My Jesus, my King, my

Life, my All! I again dedicate my whole self to Thee. Accept me and grant, O gracious Father, that ere this year is gone I may finish my task. In Jesus' name I ask it. Amen."

On May 4, 1873, in a rude hut on the shores of Lake Bangweolo, his servants found him dead. *He was on his knees.* His devoted negro followers were overcome with grief, and then and there determined to take his body to the coast. This they did through many difficulties and dangers, and on April 18, 1874, the mortal remains of David Livingstone were placed in Westminster Abbey, and England mourned for one of her noblest and most heroic sons.

Questions.

1. What influences led Livingstone to become a missionary?
2. What circumstances influenced him to begin his work of exploration?
3. What was his aim as a missionary explorer?
4. In how many expeditions did he engage, and what was the purpose of each?
5. Mention three striking traits of his character.
6. Why is he regarded as one of the greatest missionaries of the 19th century?

Books for Scholars.

"David Livingstone," by T. Banks Maclachlan.
"David Livingstone," by Thomas Hughes.

Books for Teachers.

"The Personal Life of David Livingstone," by W. G. Blaikie.

"David Livingstone: His Labors and His Legacy," by Arthur Montefiore.

"Missionary Travels and Researches in South Africa."

"Livingstone's Last Journals," by David Livingstone.

"Tropical Africa," by Henry Drummond.

STUDY IX.

Alexander M. Mackay

1849-1890

Missionary Heroes to the Africans

Industrial Missionary in Central East Africa

"Am I not here the link between dying man and the dying Christ?"—MACKAY.

"Is it at all likely that eight Englishmen should start for Central Africa, and all be alive six months after? One of us at least—it may be I—will surely fall before that. But what I want to say is this: When the news comes, do not be cast down, but send someone else immediately to take the vacant place."—MACKAY.

"It is not to make money that I believe a Christian should live. Christ said: 'It is more blessed to give than to receive!' And the noblest thing a man can do is just humbly to receive, and then go amongst others and give. Many a better man than I has gone to heathen countries before now; why should not I go too?"—MACKAY.

THE COUNTRY.

We turn now in our study to Uganda, a region lying in Central Africa, its shores bordering the northwestern part of Lake Victoria Nyanza. It is a country with a delightful climate, ranging from 60 to

80 degrees F. It lies just south of the equator, and contains about 70,000 square miles and one and a half to two million inhabitants. Rain is abundant, falling nearly every night, and thunder storms are of daily occurrence in the rainy season. Plantains are plentiful and form the chief article of food. The soil is so rich that it is capable of producing almost anything. Cotton, coffee, tobacco and sweet potatoes are raised, and there is a great supply of iron and other minerals. The country is undulating, consisting of hills and hollows. In the latter there are usually swamps in which grow rank grasses and reeds, which afford shelter for many kinds of snakes and wild animals.

The People.

The people of Uganda cannot be called barbarous, as that term is usually understood, nor are they wholly civilized. They are bright and intelligent and eager to learn, and are by far the most advanced of any race in Central Africa. In Mackay's day they were exceedingly superstitious, however, as is common among natives in heathen lands. They believed in many gods, every phenomenon in nature having its own god, as, for example, the storm, thunder, lightning, famine, earthquake, etc., while any particular thing, such as a strangely shaped rock or tree, was supposed to be a god. Snakes and parrots were also worshiped. There was great confusion as to the relative power of these various gods, but all needed to be propitiated by offerings, lest they should bring evil and bad luck. Everywhere upon the doors of the native houses charms were hung, and "a native

would not think of venturing out of doors in the morning until he first threw out a bell-shaped charm made of grass and covered with bark-cloth. This is kept at the back of the door, and at dawn whoever first gets up opens this door and throws out the ball, saying, 'Here, Spirit, this is yours.' "

While we have said that the people of Uganda were not exactly barbarous, they had many cruel practices. Human life was considered of little value, and the King had absolute power of life and death over his subjects. For the slightest offense great torture or death was inflicted, and it was not uncommon for hundreds of innocent victims to be slain by royal command, as a display of sovereign power or caprice.

A Missionary Engineer.

It was to such a country and among such people that Alexander Mackay, the young Scotch civil engineer, went as an industrial missionary in the year 1876. He was not an ordained minister, but a missionary none the less, and just the man needed for the place to which he went. In a most wonderful way was he fitted by his talents and training for work among the superstitious people of Uganda. His skill in the use of tools and machinery was regarded as nothing short of miraculous by the natives, who with open-eyed amazement crowded at times his blacksmith shop to see the bellows and to watch him at his work. His grindstone was a never-failing source of interest and of wonder, as they could not understand how the wheels went round. The natives got the idea that there was nothing that Mackay could not do, and if he did not make at once some article on

demand, such as needle or fish-hook, they attributed it to his unwillingness to serve them.

Mtesa's Request.

When Mackay arrived in Uganda, King Mtesa was on the throne. He had been visited by Stanley, and he told the great explorer that he desired white men to be sent to him to instruct his people. After Stanley returned to England he made known Mtesa's request, which was a challenge to the Christian Church to meet the need. It was met by the Church Missionary Society sending out eight men; but after two and one-half years of travel, Mackay and one companion were the only ones to reach Mtesa's capital. Of the others, two had died of fever, two had been killed by the natives, and two had returned to England.

Before going further, let us turn back to the early life and home of Mackay and see the Providential leading that took him to Africa.

He was the son of a Free Church minister in Scotland, and was born on the 13th of October, 1849, in a very obscure little village by the name of Rhynie. His father was a highly educated man and deeply interested in the progress of the Kingdom, both at home and abroad. In fact, the very day that Alexander was born he was studying the map of Africa, and remarked to the family servant: "The Gospel banner will yet be planted in the heart of this continent, although not likely in your day or mine." "But maybe it'll be in your son's, sir, and wha will say he'll nae hae a han' in it?" She spoke more truly than she knew, for twenty-seven years later the babe

she held in her arms was on his way to the Dark Continent with the message of salvation.

Home Influences.

As the lad grew he displayed remarkable talents and ability. He was the constant companion of his father, from whom he learned much. It was to his mother, however, that he owed his peculiar interest in missions, for, as a child, she would reward his recitation of the Catechism and Bible Lesson by telling him a missionary story, which Alexander was always eager to hear. Sometimes when she was through, he would ask her what field she thought most important. Her reply would be that all were important and needy, and that Christ had died for all, but that at that time Africa was claiming particular attention. "Would you like me to go as a missionary to Africa some day?" the boy would ask. "If God prepares you for it, my boy, but not unless."

Natural Talents.

But God was preparing him for it, and all the education he acquired in his youth was to be turned to good account later in Africa. Mentally he was unusually bright, for at three years of age he could read the New Testament with ease, and at seven he enjoyed such works as "Paradise Lost" and Gibbon's "Decline and Fall of the Roman Empire." He was naturally fond of machinery, and he spent most of his spare time in the mill, carpenter shop, gas works or blacksmith shop, watching the work that was being done. He thought it worth while to walk four miles each way just to see the locomotive as it stopped for

a few minutes at the nearest railroad station. His parents earnestly hoped that he would become a minister, but his tastes were for an engineering course at the University. This choice was not denied him, and after completing his work in Edinburgh he went to Berlin to continue his studies. Here he came in contact with many who tried to weaken his faith in Christianity, but he had been too well grounded in its principles to be easily shaken. Having grown up in a Christian home, and surrounded with godly influences, it was natural for him to accept the belief of his parents. His clear-cut conversion dates, however, from the period immediately following his mother's death, when he was sixteen years old. Her departure he felt very keenly. Her dying message to him, and strictly followed, was to *search the Scriptures.*

Missionary Decision.

As might be expected, Mackay showed marked ability in his chosen profession, and a promising and lucrative career was opening up before him. But within six weeks of the time he had left home for Germany he had heard another call—that of God to the mission field. It was through his sister that he received an account of an address delivered by Dr. Burns Thomson from Madagascar. In the address there had been a call for medical missionaries to go to Madagascar. Though not a physician, he was willing to go as an engineer, and as such he offered himself for the work. The way did not seem to open at once, so he responded to an appeal of the Church Missionary Society made in April, 1875, for a lay superin-

tendent for a mission station at Mombasa, in East Africa. But this position was filled when his letter was received. In September of this same year he had a very flattering offer from the firm with which he was connected in Berlin to accept a very remunerative position in Moscow, but he refused, believing that God would provide the way for him to go to the foreign field eventually. Faith and patience were to be tested but a few months longer.

Starts for Uganda.

About this time Stanley's letter appeared in the *Daily Telegraph* challenging Christendom to send missionaries to Mtesa in Uganda. Mackay was one of the first to offer his services for this work, and in January, 1876, he received notice from the Church Missionary Society of his appointment to this field. The following April he sailed with seven other companions for Africa, the youngest of them all, and "destined in the short space of three years to be the only representative in Africa of that original band." Before they left for their station, a farewell service was held in the rooms of the Church Missionary Society. It was not marked by anything extraordinary. Very quietly each one of the five prospective missionaries (for three had already gone) gave a parting message. Mackay was the last one called upon to speak. This was what he said in substance: " 'There is one thing which I want to say. I want to remind the Committee that within six months they will probably hear that one of us is dead.' The words were startling, and there was a silence that might be

felt. Then he went on: 'Yes, is it at all likely that eight Englishmen should start for Central Africa, and all be alive six months after? One of us at least—it may be I—will surely fall before that. But,' he added, 'what I want to say is this: When that news comes, do not be cast down, but send someone else immediately to take the vacant place.'" In this spirit of devotion the little band of heroes went forth. It was November, 1878, before Mackay and his fellow-missionary, Wilson, reached Uganda and Mtesa's capital. The king received them cordially and was delighted to hear of the wonders of Western science. A description of railroads, steamships, telegraph and telephone greatly interested him. A magic lantern exhibition showing pictures of animals and scenes outside Uganda quite surpassed all his expectations. He was glad to have Mackay with him, because of his wonderful skill as a worker in metal and because of the practical use he was to him. He showed, too, to a certain extent, an interest in Christianity, and many times did Mackay conduct services at the court. Mtesa even claimed to be a Christian, but he was greatly perplexed by the conflicting statements of Mohammedan slave dealers and by the teachings of Roman Catholic missionaries, both of whom opposed Mackay very bitterly. The power, too, of heathen superstition, in which he had grown up, especially when he became ill and resorted to a sorcerer, all counteracted Mackay's faithful Christian teachings. So strong became this opposition to Christianity that scores of martyrs perished, and thousands of innocent natives who were not Christians were slain in the hope that thus the King might be cured of a disease

from which he was suffering. These facts seem to disprove very fully Mtesa's claims to be a Christian. At first he showed considerable interest in the teachings of the New Testament, learned to read, and commanded his people also to learn, and Mackay seemed hopeful of his professed conversion. But subsequent events seemed to show that Mtesa lived and died a heathen.

Difficulties.

Can you imagine the difficulties under which Mackay labored? First, there was the one of inability to speak the language properly, and, depending upon an interpreter, he found that frequently he gave a meaning that Mackay did not mean to convey at all. Then there were the Mohammedan slave dealers, Arabs who violently opposed all teachings of Christianity, and the Catholic missionaries who did all in their power to undermine Mackay's Protestantism. These things, as time went on, with the growing disaffection of Mtesa, brought Mackay's life into great danger. The tide ebbed and flowed; now the people seemed willing to hear the gospel, again they would refuse. "One day they listen, and another day they say: 'We want none of your teachings. We have a religion of our own which we like better than the white man's religion. If you want to teach us anything, show us how to make gunpowder and guns, and we will give you land and slaves.' One day we are friends, the next day the enchanters prevail and we are condemned as the cause of all drought and disease."

Mackay tells an experience one day when he tried to prove to the natives the worthlessness of their charms. Having bought a very powerful one, he asked them what was in it. "The lubare, some said; while others said they believed it all a lie, and that there was no lubare (or spirit) in the thing. 'Will it burn?' I asked. 'Oh, no, the lubare does not burn.' 'Is not this charm mine? Did I not buy it?' 'Yes, it is yours,' they all said. 'Then I can do with it what I like?' 'Oh, yes.' 'Very good,' I replied. So, taking out of my pocket a small lens, I made fire in a moment with the sun's rays, and, bidding my little boy gather a bundle of dry wood, of which there was any amount lying on the beach, I soon had a brilliant blaze. 'Can your great witches make fire out of the sun as I have done?' I asked. 'No; no.' 'Then, you see, I am cleverer than these gods whom you worship.' 'Yes, you make magic,' they said. 'Well, you say there is magic in this charm which I have bought?' 'Yes.' 'Well, let us see?' So, putting the great charm into the heart of the fire, it was reduced to ashes in a few moments, half of the bystanders running away in horror, the rest standing round, hoping every moment that some terrible judgment would come upon me for my sacrilege. 'Now the devil is dead,' I said, 'and you all see that I have told you true, and there is no saving power in charms, and that God alone can save us.' 'You are a god,' some said; while others said, 'You are the devil.' They have the two words, but they fear and worship the devil only."

In October, 1884, Mtesa died, and was succeeded by his son Mwanga, a weak but vicious man. Most cruel persecution of the native Christians followed. Hundreds were killed and finally Mackay had to abandon the mission temporarily, crossing Lake Victoria Nyanza to the southern shore. Here he met Stanley, and so impressed him that that noted explorer said of him "that he was the greatest missionary, next to Livingstone, that he had ever met." Stanley tried to persuade him to return to England, but Mackay refused to go until someone should be sent to take his place. "Stanley and his party came home to European platforms and royal receptions; the lonely missionary went to the palace of the King of Kings." His last message was written home on January the 2d, 1890; in it he said: "You sons of England, here is a field for your energies. Bring with you your highest education and your greatest talents; you will find scope for the exercise of them all. You men of God, who have resolved to devote your lives to the cure of the souls of men, here is the proper field for you. It is not to win numbers to a church, but to win men to the Saviour, and who otherwise will be lost, that I entreat you to leave your work at home to the many who are ready to undertake it, and to come forth yourselves to reap this field now white to the harvest. Rome is rushing in with her salvation by sacraments and a religion of carnal ordinances. We want men who will preach Jesus and the resurrection. 'God is a Spirit,' and let him who believes that throw up every other consid-

eration and come forth to teach these people to worship him in spirit and in truth."

The Harvest.

On February 8th, 1890, Mackay succumbed to African fever after four days' illness. Some would count his life in Africa a failure, terminating as it did with the bitter persecution and cruel death of his converts, and in his being driven from Uganda across the lake to die; but seeming failure has been changed to glorious success. To-day the British flag floats over Uganda, a railroad runs from the coast to the former mission station, and in this territory, once red with martyrs' blood, are hundreds of self-supporting churches and thousands of native workers and evangelists supported by the native church. Thousands of copies of the New Testament have been circulated. Mackay labored five years before a single convert was baptized, in 1882, but now there are over 30,000 in the membership of the church, and 4,000 of them were converted in a single year. We can but exclaim: What hath God wrought!

Questions.

1. Locate Uganda. How can it be most easily reached to-day?
2. If you had $10,000 to invest in a business venture in Uganda, what natural resources or products would you seek to develop?
3. Trace all of the things in Mackay's life that influenced him to become a missionary.
4. With such traits of character as he displayed on the mission field, do you think he would have

had a successful career as a civil engineer at home?

5. Do you think he did right or wrong in going to Uganda? State reasons.
6. From what three sources did he meet opposition to his work in Uganda?
7. Contrast the conditions of Uganda at the time of Mackay's death with those of to-day.

Books.

"Mackay of Uganda," by his Sister.
"The Story of Mackay of Uganda," by his Sister.
"Two Kings of Uganda."
"The Price of Africa" (Chap. IV).

STUDY X.

Modern Africa

Missionary Heroes to the Africans

Progress in Africa.

With notices similar to the following from the New York *Sun* of September 13th, 1905, that "Livingstone Island in the Zambesi is becoming a popular summer resort," one's idea of Central Africa as a wilderness of forests receives a sudden shock, and we are prepared to hear of the populous cities of the South, and its centres of commerce on the coast and along the numerous rivers of the interior.

A remarkable feat of engineering is the construction of the proposed railroad from Cairo to Cape Town. More than twenty-eight hundred miles are now completed, and before long a journey that once would have been impossible because of the dangers of the way, will be possible in all the comforts of a modern railroad train.

Everything about Africa seems to be on a large scale—the size of its deserts, the length of its rivers, the remarkable differences of its climate; and proportionate even to this gigantic scale has been its recent development. The Pyramids of Egypt saw the old civilization disappear, and through long ages of Moslem rule they have waited for the dawn that came in

the English sovereignty. South Africa had felt the benefit; but why did it skip the desert regions of Nubia and the Soudan and leave them in the black night of Mohammedanism?

Little did these countless tribes dream, in their villages of mud walls, grass roofs and low doors, of the sudden awakening that was coming to them. Places that had never seen a white man were to be filled with them, and still to-day in the heart of Africa numerous tribes have never been reached by a foreigner.

Four things, however, have directly contributed to the recent development of "parts" of Africa:

I. Missionary effort.
II. Exploration.
III. The discovery of its great mineral wealth.
IV. Partition of the Continent among European Powers.

I. Missionary Effort.

Since the days of Moffat, the missionaries who have gone to Africa have been countless. No other land presented such dangers from wild animals, fierce natives and deadly diseases, and yet in no place in the world was the need greater. Frequently a missionary lived only a month or two after reaching the station, and others labored long and faithfully. Surely from the soil so rich with the blood of martyrs since the days of Augustine, we must expect a harvest that will make the angels rejoice. These early missionaries were really the pioneer explorers of Africa, and took no small part in opening up the country as they passed to and fro from their mission

stations. Paths were made through untrodden forests, and roads finally connected out-stations to the main mission.

II. Exploration.

One of the first definite expeditions into unknown Africa was led by Mungo Park in 1797 to find the sources of the Niger. Since then the unsolved geographical problems have attracted explorers. Many went, few returned, and yet all helped to open up the Continent. More successful than any other one explorer was Livingstone, followed by Stanley and Cameron, and it is to them that we owe our present knowledge of the Dark Continent.

III. Discovery of Mineral Wealth.

Closely following the explorations in South Africa was a discovery of valuable gold mines. Men flocked in thousands to Cape Colony and invested capital there, disproving the old theory that Africa was the poorest of the Continents, a region of sand and rocks, of deserts and vast forests; instead, she is rich in gold, diamonds, coal, copper and iron. New discoveries are constantly being made.

IV. Partition Among European Powers.

But most important in the sudden development of Africa was its partition among European Powers.

Except in outline and general features, the Africa of to-day bears little resemblance to the Africa of 1848. These changes are due to exploration and the European greed for territory.

In the eighteenth century the civilized world was engaged, someone has said, in stealing Africans from Africa, while in the nineteenth it has been stealing

Africa from the Africans. A glance at the map will show how ten out of the eleven and a half million square miles just passed out of the natives' hands into so-called "spheres of influence."

Early in 1884, Germany hoisted her flag in Southwest Africa, and took possession of territory to which she had little or no claim. Not satisfied here, she repeated it in Zanzibar. England felt that she had the stronger claim, but did not press it, so she lost Namaqualand.

Each Power endeavored to secure as large an area as possible on certain grounds or claims, regardless of the natives' rights to the land that they and their forefathers had held for centuries. Early occupation, exploration, missionary effort, possession of adjoining territory, or merely the hoisting of a flag were considered sufficient grounds to claim large areas. So Africa was partitioned as follows; not, however, without many international disputes.

To France: 3,300,000 square miles, including her possessions on the Mediterranean, Algiers, Tripoli and Madagascar. This is the largest, if not the richest, of the "shares," for it includes the Sahara. A total population of 27,000,000.

To England: Colonies on the west and south coasts. Over the healthiest parts of Africa the Union Jack floats. 2,500,000 square miles form a valuable possession, with rich mines and fine opportunities for colonization. Population, 40,000,000.

To Belgium: The right of the Congo Free State, originally planned for free trading, and now one of Belgium's richest possessions, with an area of 900,000 square miles. Population of 16,000,000.

To Germany: Possibly in punishment for her great greed, her possessions in East, Southwest and West Africa are far from rich, and because of the unhealthiness of the coast are not practicable for colonization. Area is 925,000 square miles, and the population 6,000,000.

To Portugal, Italy and Spain went 1,500,000 square miles of territory, with a population of 6,000,000. When you count in the Turkish possessions in the north and the two native states of Morocco and Central Soudan, the total area of eleven and one-half millions is accounted for.

But back of this political division was God's divine purpose in the partition of Africa for missionary ends and consequences, that the so-called Christian nations of the world might share not only in the civilization but in its Christianization. Representing these nations there are in Africa to-day about 347 missionaries, who, with the aid of 4,507 helpers, are preaching Christ to the millions who have never heard of him. In 2,712 churches, 132,280 communicants are gathered each Sunday to use Bibles printed in one hundred and twelve different languages. This was the missionary's first work—to reduce the language to a written form, and sometimes even to create a language. Schools, colleges and hospitals further prove that Africa is a field worthy of the best sowing.

Possibly the greatest triumph of Christian influence was the abolishing of the slave trade, and in Zanzibar a cathedral rises on the very spot where the old slave market stood.

Thus, in ways unseen, the Spirit of God is working

in Africa, and mission stations like the influential Nyanda, Blantyre and Livingstonia prove that the only way to lift an African out of darkness and superstition is to tell him of the Light of the World.

Africa's future is being made now. It is in the hands of the Christians of the world. What are you doing in its regard?

Questions.

1. Mention four things that have chiefly aided the development of Africa.
2. Which of these was first?
3. Do the spheres of influence held by the European Powers impose any obligations on them to the natives? What?
4. Which nation, do you think, holds the most strategic position as far as missionary work is concerned?

Books for Teachers Before Teaching this Study.

"Africa Waiting" (pp. 130-138), by Thornton.

"Partition of Africa," by Keltie.

"Sketches from the Dark Continent" (Chaps. 1 and 3), by Hotchkiss.

"Dawn in the Dark Continent," by Stewart.

"The Development of Africa," by White.

Books for Scholars.

"Africa for Juniors" (Chap. 6), by Crowell.

"Daybreak in North Africa," by Haig.

"Dawn in the Dark Continent," by Stewart.

Significant Resolutions

PASSED BY

The Editorial Association

IN CONNECTION WITH

THE TORONTO CONVENTION, 1905

OF THE

International Sunday School Association

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(1) That the Sunday School papers of the country bring before the attention of the Christian public the great field of Sunday School work as the natural and logical place for instruction in Home and Foreign Missions.

(2) That the question of Missions in the Sunday School be given a place on the programs of all missionary institutes, conventions and summer schools wherever possible throughout the country.

(3) That the aid of the Sunday School Boards and the societies of the various denominations be enlisted in a systematic effort to bring before every Sunday School superintendent in the country the possibility, practicability and necessity of the study of Missions in the Sunday Schools.

(4) That courses of instruction be prepared in both Home and Foreign Missions, aimed to instruct and interest the scholars, and to lead them to some definite missionary activity.

(5) That this missionary instruction be made a part of the regular supplemental work in every School, unless otherwise adequately provided for.

(6) That suitable and inexpensive books be prepared in different grades, which shall be put in the hands of every pupil, so that thorough home perparation be made possible.

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